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The Pacific.

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To My Mother—Age 63.

BY S. C. B.

Dear Mother, thou art growing old,
Despite the gently dealing time
Which hath blotted out thy childhood,
And e'en the best of life, thy prime.
Thy years are numbered, though quietly
Age stamps its impress on thy brow,
And very gently—as the wind
On sultry day, o'er bending bough—
That "still small voice" seems whispering,
"A little nearer home, to-day"
Is she, whom your Heavenly Father,
In loving kindness, grants to stay;
To stay, who knows how many years,
For duties of the present hour?
To bear life's burdens nobly,
To recognize Almighty power.
He leads her safe through "narrow way,"
In past, in present, future days,
Till final moment renders
Last tribute to a mother's praise,
A mother's love, the purest, best,
None truer can one ever know;
'Til then, my constant prayer shall be,
Pleading, "Destroyer, spare thy bow."
Thy auburn locks, once like my own,
Are sprinkled with the signs of age;
And reading, through thy history past,
Is many a prayerful, tearful page,
Which smiles hide not, nor even wrinkles,
Amid thy hair of brown and gold.
Thy words and presence winning—but,
Dear mother, thou art growing old.
I note thy footstep, like my own,
E'en now, is ever brisk and light,
Thy blushing cheeks unfaded, too;
At sixty-three undimmed thy sight;
But, mother, 'tis my summer now;
For me soon cometh autumn day;
While you will don your snowy cap,
And Winter bid your flowers away.
But seeds, which faithfully you've sown,
Prayerfully, lovingly, not in vain,
Will ripen e'en to future harvests
Of rich rewards, and golden grain.

Woman's Christian Temperance Union.

The semi-annual meeting of the Woman's Christian Temperance Union was held in San Jose, Feb. 8th and 9th. Three sessions per day were held. About forty delegates from the different Unions in the State were present, and their reports were interspersed throughout the two days. All of them were prospering. Many reported that they had been much benefitted by the counsels and labors of Mrs. Mary C. Leavitt. Those Unions who were expecting her labors were looking hopefully forward to her visit to them. The Question Drawer was found to be very profitable. Questions from members, answers by Mrs. Leavitt.

The afternoon of the first day was devoted, principally, to a lecture by Mrs. Hobart, formerly president of W. C. T. U. in Minnesota, and a person who comes to us with the highest testimonials from Miss Willard. San Jose morning *Times* publishes the following synopsis of her lecture:

Mrs. Hobart, President of the W. C. T. U. of Minnesota, was introduced, and delivered a lecture entitled "The Goliath of the Liquor Traffic." She likened the liquor traffic of the country to Goliath of Gath; King Alcohol armed in a coat of mail, a target on his arm, a helmet of brass on his head and a spear in his hand, defying the temperance people as Goliath did Saul. She says the $60,000,000 of revenue paid into the National Treasury was wrung from the hearts of the wives, children and friends of the drinking men—the poor men, laborers—and that it costs $140,000,000 to get the sixty millions into the Treasury. "The licensing of liquor selling can never make the business respectable; that which is foul cannot be cleansed except by purging. The saloon keepers are continual lawbreakers; the higher the license the greater criminals they are. What right have men to license saloons? Why cast torpedoes among a senseless throng? Why encourage a father who acquires a thirst for strong drink to taste that which wrecks him and his family and home because it is made a legal business to sell that which brings wretchedness and ruin to him?" In speaking of the acquired and inherited appetites, she says that the acquired is the most awful, for that will be inherited from them to the following generations, even to the third and fourth. The "saloon education is the cause of all the corrupt legislation." She referred to many incidents illustrating the evils of intemperance, tracing the cause to brutal and contemptible saloon-keepers—men without conscience or heart; men who had no regard for the wives, mothers or children of those who patronize their bars. Her lecture was intensely interesting and was ably rendered, showing that she is a lady of culture and observation. She closed by urging everyone to do all in their power for the furtherance of the temperance cause.

In the evening of the first day Mrs. Mary C. Leavitt delivered an interesting address on "Prohibition in Politics and Out," to a house full of people.

Second day's session was opened with devotional exercises, after which various local unions were heard from by reports and essays. Intensely interesting was the paper read by the author, Mrs. Mary C. McCall, on the subject of "Scientific Instruction on Temperance in Public Schools." During the Convention Mrs. McCall was appointed Superintendent of this department of the work in the Union, and we shall doubtless hear from her often. During the various meetings of the society considerable discussion and information was brought out at different times on this important subject.

Mrs. Robert Bentley gave us a short talk on Heredity, of which department she is Superintendent Mrs. Hampson of Liverpool, who has been laboring in the cause of temperance for twenty-eight years, consumed the greater part of the afternoon session. She seems to have in these years done wonderful works in the Master's cause. Evening session was devoted to a lecture by Mrs. Leavitt. Subject, "The Ballot for Woman—Just Expedient and Scriptural." All of the meetings of the convention were well attended by persons of both sexes. The lower part of the church (Methodist) was full at all times, and in the evenings every part was crowded.

The San Jose ladies gave us a delightful welcome, spread bountiful lunches, and in every way made the meetings of the Cal. W. C. T. U. a memorable occasion. Fine music attended every session, and altogether it was a "feast of reason and flow of soul," and we separated to our respective homes feeling we had derived both pleasure and profit from this gathering of W. C. T. U.

L. P. W.

Christian Association.

The various religious services connected with the Young Men's Christian Association, especially the meetings for young men only, have been exceedingly interesting and profitable during the past week, and there have been several inquirers found in nearly every service.

Hundreds of strange young men visit the building every week, and these are directed to good boarding-houses, and requested to attend some church and Sabbath-school in the city.

The noon-day prayer meetings continue to be interesting and quite well attended. An invitation is extended to all, especially stangers in the city, to visit the mid-day service. It is one of the largest and most interesting in the country.

On Tuesday evening, February 12th, the closing lecture of the medical course was given in the Association hall by Dr. Davis, and on Thursday evening, February 14th, the regular members' monthly reception was given, and the members were entertained by Mr. W. H. Barnes, in some of his characteristic songs, readings and anecdotes. On Friday evening, February 15th, Prof. Norton, of the State Normal School, gave a very interesting lecture on the "Dead World."

At the last meeting of the Board of Directors of the Association, it was decided to open an Employment Bureau, for young men only, in connection with the institution, and a man is to be employed to take sole charge of this part of the work, who will also act as Financial Secretary.

On Thursday evening, March 6, the officers and other business men connected with the Association are to give a complimentary reception to young men only. Addresses by Ex-Governor Geo. C. Perkins and others will be given. The invitations will be issued in a few days. All persons desirous of having young men of their acquaintance attend, may secure invitations for them by applying at the office, 232 Sutter street.

Noteworthy Facts of the Time.

At the late meeting of the Synod of the United Church of Japan (Presbyterian), an increase of membership since the last meeting, two years ago, was reported, showing nearly 3000 members, an advance of nearly 100 per cent.——The church in Tokio, Japan, of 40 members (American Board) has become self-sustaining.——There are in India some 45,000,000 Mussulmans, and there are only fifty Christian-working converts working among them. It is singular how small is the impression yet made by Christians on the Mohammedan population of the globe.——Soudan, of which we hear so much just now, is a word meaning "Blacks." It is applied to all the vast region in Africa, northward of the equator and south of the Sahara, extending from Sierra Leone to Abyssinia. But the portion of it under Egyptian control is about as large as India, and contains about 11,700,000 people. Most of these are Mohammedans. While extensive regions here are desert, there is a great deal of very fertile country. The Mahdi, who has drawn the attention of the world to himself, is a man by the name of Mohammed Armad. He is the son of a carpenter, and being apprenticed to an uncle who was a boatman, ran away and did not do as some runaway boys—he went to school, and to a religious school, too. He addicted himself to the teaching of a celebrated learned man, who was connected with the tomb of the patron saint of the district. The boy thus became a devotee and attained fame for his sanctity. Offerings were made to him. Wealth and power increased. He soon had as fine a harem as the country could show. He has given himself out as the Great Expected. The question is whether he can continue to substantiate his claim. Let us hope that the Christ will reign and not the Mahdi in the Soudan.

The new Queen of Madagascar shows a determined and patriotic spirit. In her address at her coronation she declared that she will not surrender an inch of her territory to the French.

A Great Institution.

The Young Men's Christian Association of the city of New York held its thirty-first anniversary on January 28th. The Rev. Lindsay Parker, an Episcopal clergyman, formerly pastor of the 61st-street M. E. church (now filled by Rev. E. P. Todd, late of Oakland) read a selection from Proverbs.

Mr. Cornelius Vanderbilt (eldest son of William H.), who has been for the past ten years an active member of the Association, and for several years its vice president and chairman of the Finance Committee, read the Treasurer's report, showing the total receipts for 1883 to have been $31,416.34, and expenditures $31,408.66.

Mr. Vanderbilt is also chairman of the Railroad Branch of the Y. M. C. A., the rooms being in the basement of the Grand Central depot.

Mr. R. R. McBurney, the senior General Secretary, to whom more than any other man the Associations on this continent owe their present system and internal management, read an abstract of his annual report, showing the progress in the Central Building and the Branches. The attendance at the rooms for the year showed an aggregate of 537,278, a large increase from former years.

At the prayer-meetings there were 19,180, in the reading-room 104,904, and in the Library (not circulating) 45,690. The total membership (five dollars) is 3,356, of whom 1,569 were added during the year; there were 1,142 applications from merchants and others; 2,338 from employes; 698 situations were filled. The outlay for the purchase and care of books was $72,500. The Niblo Fund, the gift of William Niblo, formerly owner of the Garden theater, for the extension of the Association Library, now amounts to $98,352.

In his address at the Anniversary, Hon. Noah Davis, LL.D., Chief Justice of the Supreme Court, said: "New York sits at the gateway of an immigration that reaches a half-million annually. While many of those who land here are worthy, many are vile in habit, in education and in training; while many pass through our city for the West, still large numbers remain with us, and the larger part of these cluster around and stick to the dens of vice and iniquity. How shall we check this influx of a criminal population against which Christianity alone is strong enough to struggle? What sort of an enemy have we in our midst? We talk in politics about the influence of the 'Hall,' and we attribute, as our fancy serves us, this woe and that evil to the power of some 'Hall.' But there is one hall which produces more evil and is constantly dragging to destruction more young men than all the political 'Halls,' and that is Alchohol. It is an army with banners, it has 10,000 stations licensed, most of them by the law, leading your sons and daughters with constant and unceasing march that never pauses; bearing the banner of the law at its front, not toward heaven, but to an eternal hell. Never in any way lend your sanction to the support of that power which not only does this evil, but assumes to control your elections, so that the direct way to be an alderman is to bloat for it in a rum-shop."

The Chief Justice also paid a tribute to the memory of the late Hon. William E. Dodge, whom, he said, he knew personally and well, and was proud to speak of him as his friend and ranking high among the noblest philanthropists of the age. He died at a ripe old age; not halting on the threshold with disease, but stepping with one stride across it into the congregation of just men made perfect—the princely merchant, the generous, noble, upright man, who died with an unsullied name—what a lofty example to our young men!

The Rev. Dr. John Hall was another speaker, subsituted for Rev. Dr. Howard Crosby, who was prevented from being present by illness. He remarked that he was one of that body of immigrants of whom Judge Davis spoke; he had gone out to the plains, but only as a visitor, yet was one of the Halls of New York. He agreed with all the Judge said. The Young Men's Christian Association deserved the sympathy of the people, because it is for the benefit of the young men; because of its social element, and because of the instrument it mainly wields. It is the Young Men's *Christian* Association.

Its Vice President is also a director in other religious and philanthropic institutions, notably St. Luke's Hospital, St. Johnland at College Point, Long Island. The New York Christian Home for Intemperate Men, etc., a living example for those men in all parts of our country to whom God has prospered to pattern by.

C. B. B.

Washington Letter.

February 12, 1884.

Though neither branch of Congress has passed or rejected many bills during the week, there has been much discussion of important measures in both Houses, and various new bills and resolutions have been presented for consideration.

Among bills passed by the Senate was one for eradication of contagious diseases among domestic animals by the establishment of a bureau of animal industry; one relating to the Mexican land grant titles; and a bill for an appropriation to complete the approaches to the Capitol terraces and stairways, the amount stipulated to be $777,000. The oft-discussed, long-proposed Congressional library building received renewed attention, as did also the question of American ship-building. The House spent a long time in debate on its bill to extirpate pleuro-pneumonia; the longest speech on the subject being made by Mr. Lanham, of Texas, who thought the operations of the measure should be confined to infected localities alone, and should not apply to the great southwest, which is devoted to stock enterprise and cattle interests, thus disturbing the business of a large territory where he claimed no disease exists. He spoke of Texas being as large as the combined area of the States, Maine, New Hampshire, Vermont, Rhode Island, Connecticut, New Jersey, Delaware, Maryland, and Ohio, and said it was "by natural selection, the home and paradise of the common." Mr. Dorsheimer's International Copyright bill, which was favorably reported to the House, promises to reciprocate in kind and degree whatever protection a foreign nation gives to an American writer's works. It is a matter of world-wide interest, and the solution of the problem is as keenly desired by the man who reads as by the man who writes. Among new bills presented in the House was one for the relief of the Lady Franklin Bay expedition authorizing the President to offer a reward of one hundred thousand dollars to the master, owner, and crew of any ship that will, during the year 1884, restore to any part of the United States, Lieut. Greely and his party. Another measure provides for the annual appropriation for a national school fund during a period of ten years, the first appropriation to be ten million dollars, and each succeeding one to be reduced one million. A rule of apportionment among the States and territories is made according to population and ages as shown in last census. A bill was offered to prevent lottery advertisements in the District of Columbia and the territories by the imposition of a fine for every such attempt. Still another bill proposes to amend the Constitution as to the offices and duties of President and Vice-President by the election of a President and three Vice-Presidents, each for the same number of years. In case of the removal of one the office is to be held by the first, second, or third Vice-President in order.

The House has ordered the printing of ten thousand extra copies of the Morrison tariff bill. The measure is conceded to be a moderate one for the most part and can be scarcely said to favor any locality or shirk the difficulties that lie in the path of reducing rates. While it hits the iron industries of Pennsylvania, the States of Ohio, Louisiana, Michigan and California, the rice States, and even Kentucky, are struck in their "local issues" in a manner to arouse antagonism. The two largest reductions are in sugar and woolen fabrics. Before adopting its new rules, which the House of Representatives discussed for two days, that body resolved itself into a debating society on rules, and each amateur parliament had a chance to ride his pet hobby for a little while, until ex-Speaker Randall, like a legislative Sullivan, knocked each one down in turn. One by one the proposed amendments to the rules fell through, and with them went Mr. Belford's oft-repeated suggestion to help unload the plethoric treasury vaults by granting a clerk to every member of Congress not chairman of a committee. The recently adopted new Senate rules exclude ex-Representatives from the floor of the upper House, and by a significant vote the lower House denied the privilege of its floor to ex-Senators as well as lobby ex-members. While advocating an amendment to the rules, Mr. Weller managed to aim a blow at the National bankruptcy system, to condemn the action of the Republican party in demonetizing silver, to express his wish for Democratic success at the next election, and to state that Mr. Randall was looked upon throughout the country as a friend to monopolies. The last remark elicited some laughter, in which Mr. Randall joined.

The Woman's Board OF THE PACIFIC.

President, Miss Lucy M. Fay, 1312 Taylor Street, San Francisco.
Treasurer, Mrs. R. E. Cole, 572 Twelfth St., Oakland, Cal.
Mrs. H. E. Jewett, Foreign Secretary and Editress of "Column," Hopkins Academy, Oakland, Cal.
Mrs. S. S. Smith, 1704 Geary St., San Francisco, Recording Secretary.
Mrs. J. H. Warren, 1526 Eddy St., San Francisco, and Mrs. I. E. Dwinell, Redwood City, Home Secretaries.

Bethany Church, San Francisco.

REPORT OF BETHANY AUXILIARY.

Dear Friends: I am glad to be able to say that the last year has been a prosperous one with us. A deeper interest has been manifested in our work, and our contributions have been larger than for several years previous.

Our meetings have been held regularly (with one or two exceptions) on the 2nd Wednesday of every month. In connection with these we have a "Sewing Circle," which has drawn in new members and added to the enjoyment of the meetings. We have had two lunch parties during the year, and the attendance upon these was all we could desire. We raised most of our money this year by the sale of "fancy articles" at our "jug breaking."

I must say that I think we have felt an inspiration from the Gleaners. Our "Busy Bees" have not been idle, and their buzzing has amounted to something.

We hope the next year will find us accomplishing still more for the Master, as we mean to have for our motto, "Onward and upward."

Affectionately yours,

Mrs. W. C. Pond.
Pres. of Bethany Auxiliary.

REPORT OF THE BETHANY GLEANERS OF BETHANY CHURCH, SAN FRANCISCO.

In October, 1881, at the suggestion of Mrs. Pond, nine or ten of the young people of Bethany church organized themselves into a Missionary Society, called the "Bethany Missionary Gleaners." The members consisted both of ladies and gentlemen, the first president being a gentleman. After four meetings, which were held monthly, for some reason the meetings ceased to be called, and undoubtedly the members thought the light of the society had gone out forever. But it was not so, for after a silence of eight months, the Bethany Gleaners again made themselves known and heard in August, 1882. It was now decided to exclude gentleman members, and to meet once in two weeks. Miss Lilian Ladd was chosen president for one year. Before the close of 1882 the Gleaners had raised $47 from an entertainment, and the sale of a silk quilt, made by the members of the society. Out of this money, $25 were sent to Stephanos, that being the amount pledged by the society to be paid annually.

In February, 1883, arrangements were begun for a May Festival, and for over two months the Gleaners were as busy as bees, attending rehearsals and making other preparations. Our President during that time encouraged us, and lightened our labors by reminding us that we were working for the Master

On the 3d of May the festival took place, and it was one of the most successful entertainments ever given at the Mission. After paying numerous expenses, the Treasurer reported the sum of $92.25 to be put into the treasury. Up to this time our readings had been desultory, but it was now decided to have a Committee on Intellectual Work, for the purpose of laying out a definite course of reading. Under this method we have taken up Turkey and Japan, and expect soon to read a work on India, entitled "Life by the Ganges." In the latter part of May it was decided to give a social entertainment on June 1st, and with a little over a week's notice a very interesting programme was arranged, and the receipts of the evening, above expenses, were $15.15. During the months of June and July the members were busy making fancy articles, to be sold at the entertainment and jug-breaking, which was to take place in August, for which occasion a jug had been bought by our society. It was the desire of the members to have $100 in the Gleaners' jug, but on the evening of the jug-breaking great was their joy and astonishment to find that it contained $141.15. Beside this, $50 were cleared, with which a debt on the chapel was paid, which had been assumed by the Society. At the first meeting in August, it was decided to fill a Christmas box for the family of a Home Missionary, and to send $10 to Mrs. Watkins in Mexico, before the close of the year.

The Bethany Gleaners, who consisted of only nine members a little over a year ago, at present are nineteen in number, and during their short existence have given five entertainments, from which they have realized a sufficient amount to pay $50 for Stephanos; $37.50 for one scholarship in Broussa; $141.15 for church purposes, and $57 for debts assumed by the Society, making a total of $285.65.

The members of the Society feel greatly indebted to their President, Miss Lilian Ladd, to whose earnest efforts the Society owes its great success. At the annual meeting in August, Miss Ladd was re-elected President. The Gleaners hope to double their numbers again during the present year, and, if possible, accomplish more work than they have in the past.

Effie B. Gunnison, Sec. B. G.

REPORT OF THE BUSY BEES OF BETHANY CHURCH, SAN FRANCISCO.

Mrs. Jewett, in "Our Column," has kindly invited even the little ones to send in a report, so we "Busy Bees" come with ours. Our society was organized the first of this year. When we heard our mothers talk of their pleasant missionary sewing circle, and our older sisters of the fun in the "Bethany Gleaners," we wanted a society too. So a lady who dearly loves to please little children took us in charge, and from a number of names we chose ours, "Busy Bees." We each have our own special names of "Bee Merry," "Bee Cheerful," "Bee Happy," etc., and should you look into our pleasant chapel some Wednesday afternoon, and hear us—sometimes forty or more—singing our merry songs and buzzing over our little square and fancy work, you would think we well deserved our name. We meet once a month, sometimes oftener. We have our own officers, some of the oldest Bees aiding as directresses to thread needles and baste for the little ones. We have little girls from four to twelve, and pay dues of five cents a month. Mrs. Pond has told you in The Pacific how we helped in the "Jug-breaking," of the fancy jug our tiny bees broke, with nearly ten dollars in it for the church; of the pretty quilt we made with all our names on our own squares, over fifty of them, which we sold for five dollars. This quilt was hung behind our fancy table and of course attracted much attention, as each little Bee was anxious to show all her friends her square. Besides the quilt, we made many fancy articles—crocheted and knitted edgings, hanging-baskets, paper-mats, holders, and other things, all of which we sold. We pledged five dollars to the "Morning Star." The rest we used for home-work. We have pretty badges too, with "Busy Bees" in large letters, and a swarming bee-hive. Now we are making another quilt, and some cloths to go with the Gleaners' Christmas box. Several other things we are going to do, which we shall tell you about by and by. We are growing stronger every month, and enjoy our meetings more and more; thanks to the love and care of our dear friend Mrs. Ladd, who helps us so much, and we hope that every year you may hear us come buzzing along in the rear of our mothers and sisters.

Mamie Snook.
Sec. of "Busy Bees."

Annual report of Riverside Auxiliary to W. B. P.

The present year of the Riverside Auxiliary opened under rather discouraging circumstances.

Our beloved pastor and wife, Mr. and Mrs. Cross, were about removing from us, and our church was to be closed for an indefinite period.

Mrs. Cross had been President from the organization of the society, and what success it had attained was due, in great measure, to her exertions, so that some of us felt that we could hardly get along without her. Still our meetings were continued, and though the attendance was small, those who came felt that they were benefitted by communing together, and uniting their prayers for those in less favored lands.

In February we were cheered by the arrival of our new pastor, Rev. G. L. Smith, and his wife. Mrs. Smith had been connected with the Boards of the East and of the Interior. She entered warmly into our work, took charge of the Young Ladies' Circle, and has spared no effort to add to the interest and profit of our meetings. Our progress is very gradual, still, we are growing in numbers and interest in the cause. More copies of *Life and Light* are taken than ever before. Several of our members take also the "Mission Studies," which are found very instructive.

Our collections which you have received from our Treasurer have been a little larger than any previous year.

Of the ten meetings held during the year, the average attendance has been twelve, the smallest number present at any time four, the largest, twenty-five. That of July closed with a very pleasant social gathering at the parsonage. So many of our members were away that the August meeting was omitted.

Our thanks are due to the President, Secretaries and other members of the Board, who have favored us with kind communications from time to time; also for copies of interesting letters from our missionaries in Turkey and China. May we ask for a continuance of these favors, and for your prayers that our little branch may become stronger, and that each of its members may grow more into the spirit of Him who "came not to be ministered unto, but to minister."

Mary A. Call,
Sec. Riverside Auxiliary.
Riverside, August 27, 1883.

The "Theodora" society of the Congregational church, Riverside, was organized March 17th, 1883. It is now composed of ten young ladies, but we hope soon to be able to report an increase. Our plan of work is this: We meet on Friday afternoon twice each month, and spend an hour or so in sewing and social converse; then articles are read from "Life and Light," and other missionary publications, on some subject which has been previously assigned, and a general talk follows. This we try to make as free, informal, and helpful as possible. We close with reading of the Scripture, singing, and one or more prayers. Our members are supplied with envelopes, and contribute monthly. Our plans have been a good deal interfered with by the sickness of the President, and the warm weather of the summer. We can report but six meetings. It is our desire to interest the young men of the church, they becoming honorary members by the payment of fifty cents annually, and joining with the young ladies in a general meeting from time to time. Our funds are to be applied towards the salary of Miss Starkweather.

Mrs. M. M. Smith.
President.

Communications.

Church Worship—Its Forms and Methods.

BY REV. I. E. DWINELL, D. D.

It may help us is considering this subject to note the genesis of the idea of worship. The Hebrew word generally used to denote worship has for its root-meaning the act of prostration which an inferior performed to a superior to show homage or respect. The Greek word has a similar physical origin, and means, literally, "to kiss the hand to," usually in connection with the act of prostration. From this external act of obeisance, to show honor or respect to a human being, the meaning of these terms, in both languages, gradually passed over and up to denote the act of supreme reverence, adoration, homage, in paying divine honors to God. Yet the original meaning also still lingered. Accordingly, in both the Hebrew and the Greek Scriptures the same word in each is used, at one time to denote the external obeisance of an inferior to a superior, and at another, to describe the act of supreme homage to Deity. Which of these meanings is intended in any case can only be known by a knowledge of the parties and the circumstances.

The English word worship, or rather, the Anglo-Saxon word *wordhscipe*, worth-ship, has even passed through a greater range to reach its high religious use, and has, etymologically, even greater ambiguity. It has not only the human and the divine applications of the Hebrew and the Greek words, but, originally, it applied to the character or position of the superior, not the inferior, and meant his dignity. From this it passed over to the recognition of his "worth-ship." This use of the term we still find in the language, as when a person is addressed as "his worship" or "his most worshipful highness." From this origin the meaning slowly passed over from the dignity of the superior to the act of the inferior in showing him honor for his worth. Our English word has thus reversed the process which the Hebrew and the Greek words passed through: they beginning with the act of prostration and respect to a superior, and going on to the act of supreme homage; while the English word began with the idea of the worth of the superior and passed over to the act of recognizing that worth, and thence on to paying divine honors to God in acknowledgment of his worthiness.

It is now easy to see the essential idea of worship. The light of the original conception of the word in our language—the worth of the object of worship—still lingers about it, and gives it its tint. Worship is the act of men in recognizing the supreme worth of God. It is, also, in a sense, a supreme act—that is, whatever form it takes, whether praise, thanksgiving—supplication, adoration, or ascription—it must not be merely a formal or intellectual exercise, but it must be the devotion of the heart, the spirit, the supreme activity of our nature. "God is a spirit, and they that worship him must worship him in spirit and in truth."

Wherever there is this recognition of the excellence of God, and a service freighted with divine honors to him, there is worship. Whatever else there is, there must be this spiritual upward current, this outgoing of soul to exalt him for what he is perceived to be.

Here it is easy to see the radical difference between worship and certain things which are sometimes closely connected with it, as religious thought, spiritual joy, trust, love. Religious thought is thinking *about* God or his truth; dallying among the approaches, the courts, vestibule, and furnishings of the temple. Worship is going at once to the Holy of Holies, prostrating one's self before the Holy One himself in the supreme act of reverence and honor. Spiritual joy is a sense of enrichment with the mercies of God, the feeling of delight at the greatness of the spiritual blessings *come* to us; worship is the going out from the soul of its highest fruitage. Spiritual joy is the rose sparkling with dewdrops in the sunshine; worship is the pouring forth of its richest contribution, its perfume, to the heavens. Trust is leaning on God, and is rest, satisfaction, inactivity, rather than exaltation of God; it is sitting calmly by and seeing the Master in command saying to the the wind and the sea, "Peace, be still!" In worship the soul is active, and bears its supreme freightage to God. Love is indeed the outgoing of heart-interest to another, but it is not necessarily a supreme activity carrying the supreme part of the soul, and it may be to an object above, below, or beside us. We can love upward, or downward, or side wise; God loves downward. On the contrary, we worship only upward, in thought; we take our position in thought below the object, and worship up towards it. Even when a person worships an object intrinsically beneath us, as wealth, fame, an idol, he puts himself in his own thought below it, and worships upward towards it.

These distinctions help to bring clearly before us the radical and distinctive idea of worship.

We have thus a clue that will help us in considering church worship. The fundamental demand is that the services be vehicles to bear up the soul's devotion to God; that the soul see the divine excellence and make its contribution of divine honor. The two must come in relation to each other, the human devotion and the worth of God. This spiritual current flowing from the sanctuary up to the city of the great King can not be absent, no matter what fine ritual, or devout phrases, or impressive and ecstatic services in other respects, may be present in its place. We sometimes speak in a general way of all the services of the church as public worship. But the element of worship does not enter into them all alike; and there may be services into which it does not enter at all.

It will be easy for us now to go into the church, and inspect the services one by one, and see where the element of worship is in each, where it is not, and how to promote it. The principle we have found will be a clear and safe guiding light.

1. We will begin with prayer, the service that is regarded as most distinctively worship. In this service there are the words of adoration, thanksgiving, confession, supplication, consecration, trust; and along these there may be that subtle, high activity of soul which fastens on God and pays him divine honors; and so far as there is that, there is worship, and so far as that is wanting, there is not. Many prayers fail in this condition, on the part of the leader or hearer, or both. Many prayers seemed designed for the human ear. They recite facts, truths, motives, and may be interesting, beautiful, rhetorical, and carry the rapt attention of the whole audience—to whom they are addressed, with the foreign terms and ascriptions added; but there is no spiritual upward current. And there may be the form of genuine prayer all the way through, if only the genuine prayer were there, but that being absent, no devotion rises above in wavy clouds; as the incense-box with genuine incense in it may be passed around a temple, and no incense fill the temple for want of fire in the censer. Even good prayers, so far as the leader is concerned, may be arrested in the hearers, and be turned into an intellectual following, they acting merely as conductors to draw off the spiritual electricity freighted with a message to God, and diffuse it in the earth. True worshipers, on the other hand, receiving the words from the leader, cause them by their own appropriation of them and faith, to break out in the sight of God into so many separate flames of devotion in their hearts; as in electric-lights, when the current is momentarily broken by passing over carbon, the electricity breaks out into a brilliant light. The real secret of public prayer is so to order it that in as many hearts as possible Jacob's ladder shall be erected, with the angel's of God ascending and descending upon it; a medium of actual intercourse between the soul and God; divine honors going up; divine blessings coming down. It makes no difference whether the forms of prayer are prepared beforehand or extemporaneous, or whether if prepared they are in the hands of the people or not—the one essential fact is that the people appropriate these incense-boxes as they come along, which always come to them, in reference to their wants, empty, fill them with fire out of their own hearts, and pass them up to God. For this service in the case of extemporaneous prayer, the leader needs broad Christian sympathies, great tact, strong faith fastening on the things of God, and above all, to have his prayers born of the Holy Spirit.

2. The reading of the Scriptures is regarded by Protestants as an important part of public worship; but most persons look upon it as instruction, rather than worship. Is it necessarily so? Ought it to be so? If the services are conducted in such a way that an atmosphere of devotion prevades the church, and the preacher handles the Bible reverently, and the selection strikes the needed vein, and the reading, whether by the minister alone or by him in alternation or concert with the congregation, brings out clearly and strongly the very pulsations of the living divine thought, this service lifts those present, awed and adoring and receptive, into the divine presence. Such hearing or participation is not cold or curious or intellectual, but worshipful; and brings God audibly into the sanctuary.

3. I place next in the order of worship the service of praise. There may be other purposes of music in church that are legitimate, as to please, and make the services attractive, to move and make susceptible, to persuade and win to Christ, to instruct, to express Christian fellowship and good feeling. But it is a question if these should not be subordinate, and never be sought for their own sake, only under the higher purpose of worship. To secure this high end there can be no arbitrary rules about the form of the service of song. The secret does not lie in the simplicity or the artistic character of the music; in the quality of the singers, in a professional point of view; nor whether the singing is congregational, or by a chorus, or quartet; nor whether the voice is aided or sustained by an organ, cornet, or orchestra. We can not say that no opera music can be used, nor that gospel hymns will effect the desired result. The indispensable demand is that the service should have the unique and indescribable quality which wins the active devotion of the congregation, and gives it wings to mount freely up to God. It is a question of quality, not of form.

While, however, so much is said, because it is true, it is yet true that, as worship is a free outgoing of the soul to God, participation in the service is more likely to favor it. A hearer may cease to be a hearer merely, and freely mount upon the currents of praise which come to him into the presence of the Saviour, but he will be more likely to do it if his own voice helps him, furnishing a physical spring for the ascent. Congregational singing, if it equally well approaches its standard, has decided advantages.

Whatever, therefore, the method or theme or sentiment of the service, it needs to assist those present in the journey heavenward, take them into the presence of God, and leave them there. Much music in church utterly fails of this. It causes them to reverse their spiritual direction, as they used to turn their bodies and look at the choir, and to mount a secular car which enchants their senses, lulls their vigilance, whirls them unconsciously earthward, to be painfully turned round again and brought back, if at all, by the more spiritual services that follow. But there need be no difficulty in making this part helpful to worship. All that is requisite is to have those who conduct it do their work with reference to having it take themselves and those who hear them with an offering of honor and exaltation into the courts above. The very laws, instincts, and enkindling sympathies of music and musicians will bring this about, if it is in their hearts to do it and have it done.

4. The office of preaching is generally supposed to be instruction and persuasion, not worship. But it is easy to see, though not easy to tell, how an atmosphere of worship may pervade it, and it may leave the hearers exalting God and paying him divine honors. The sermons of different preachers have very different effects in this respect. Some preachers leave us with themselves, some in the boa-constrictor folds of logic, some in the presence of duty, others of privilege, others truth; but there are others, who, failing in none of these things, insensibly take us up, with it all, into the divine presence. We hear the message of truth, duty, privilege, instruction, as in the case of others; but somehow with it we find ourselves adoring God, thanking him, rejoicing in him, leaning on him, exalting him. There is something in their preaching—a quality, a genius, apart from the argument, the rhetoric, the intellectual contents and form, yet in them all, as the soul is in the body, which invests us, and penetrates us, and moves us, and we feel that we, too, must exalt the Lord, and call upon our souls and all with us to magnify his great and holy name.

This is a wonderful endowment of the preacher, far above all popular attractions and distinctions, and comes unconsciously and lights on the thoughts and sentences of him who prepares his sermons and preaches them in the felt presence of God.

5. The next part of public worship to be considered is the sacraments. The Romanist and the high churchman of other denominations might dispute this order of arrangement and place the sacraments first, for they regard the sacraments, especially the supper, as a supreme act of worship. But most evangelical Christians, not believing that the sacraments directly involve and handle divine entities and personalities themselves, but only the symbols, allow the sacraments to retire in their conception to the rim of worship, the supper pointing back suggestively to the death of Christ, and baptism forward to a life of union with the Father, Son, and Holy Ghost. Of course, worship is not prominent in this conception; but it may be in the service. And if it does not come down into it from the presence of the Spirit of the Lord, as the fire came into the flesh of the kid and the unleavened cakes which Gideon had laid on the rock at the touch of the staff of the angel, and consumed them, and as fire came down from heaven and consumed the sacrifice which Elijah had put on the altar, the one essential thing will be absent. Without that the rest will be human manipulation and preparation. We should come from the supper and baptism with bowed heads and hated breath, as those who have been in a Holy of Holies.

6. There is still another part of the service that should be worship—the collection. Many look upon this as a positive and absolute interruption, a plunge, downright, into secularism and the dominion of Mammon. But giving may be religious, a confession of stewardship, the exhibition of a consecratory spirit, the tag handed into the sanctuary that all one's possessions are the Lord's, and the gift may be sent forward to God, as the prayers and praises are, freighted with prayers and praises. The pastor seeing and feeling this, with a few remarks putting the offering in its right place, and lifting it up with a word of audible prayer into the range of worship, may help his people to make this a bright headland of their public service, not a dismal swamp.

These are the forms and methods of church worship. I have nothing furtherto say of them separately. I have no changes or new methods to recommend; not that there might not often be useful modifications of the forms, but the help that can come in this way, if much is expected from it, is so insignificant as to be disappointing. We must look in other directions. We must put a higher spirit into our services to have a higher spirit come out of them. Our worship following a hearty consecration must begin in heaven, born of the Holy Spirit, to have it lay down a contribution in heaven. All forms of ritual and ceremony will be lean and empty and barren in which the soul, welcoming and helped by the Spirit, does not address itself to mounting up to God and paying him divine honors.

But while what we need is more of the spirit of worship in each of the services, rather than changes, there should be greater care in blending the services. Worship is a delicate, sensitive, almost unearthly spirit, and once wooed and won, and frightened away, is not easily brought back. If the services are inharmonious and jostle against one another, or some move in one line and another in the opposite, there may be so much earthliness about the movement, that this angel, whose mission is to unite heaven and earth in one blessed communion, may altogether be absent, or only dip her wing and light for brief moments. Care should be taken all through the services not to have the variety of service and manner which is necessary to prevent a flagging of interest, destroy the unity of moral impression and the continuous uplift of soul. An inadvertent speech, an act of rudeness, or vain thrusting of self into prominence, may drive her out of church, and cause the whole body of worshipers to fall from communing with God, down to a very human sphere. But with thoughtfulness and care running through the sanctuary hour, with the guidance and helping of the Divine Spirit, her name may not once be mentioned, no words may be addressed to her, no motives may be urged to secure her presence, yet, with the love of her and the desire of her in the heart, she will come abroad over the congregation, and continue with them from the beginning of the hour to the close, leading to the exaltation of God.

The Presbyterian people of Carthage, Mo., propose to establish a collegiate institute in that place.

The total expenditure for the Baltimore public schools during the year 1883 was $649,398.71.

We see it stated that Wm. M. Evarts is to become one of the editors of the *Christian Union*, of New York.

It is asserted that, notwithstanding all the grand new telescopes, the palm for size still belongs to Lord Rosse's in Ireland.

Prof. Alpheus S. Packard, of Bowdoin College, who is in his eighty-fifth year, said the other day that he has never been ill a day in his life.

The largest school in the world is probably the Jews' free school in Spitalfields, London. It has a daily attendance of over 2,800 pupils.

Of the 2,616,879 pupils at elementary schools in Japan only 733,691 are girls. At the high schools there are only 204 female pupils out of 12,315.

In Boston the number of children in public schools in 1883 was 57,554, and the expenditure, including the erection of school houses, was $1,680,791,22.

A son of Dr. Geikie, the author of "The Life and Words of Christ," was recently converted and received into Bedford-street Methodist church, New York city.

Judge Noah Davis, of New York, says that in every case of murder that has come before him for trial the murderer's excuse was: "I did it when I was drunk."

David Londing, a grandson of King Caulker, of one of the tribes of Africa, is a student in Dayton, Ohio, under the care of the United Brethren Missionary Board.

There is a small organized department in the Highland University, Kan., for Indian youth. It has grown out of a very generous gift of $100 from an Indian girl, a convert to Christianity.

The De Pauw University in Greencastle, Ind., is to have eight more buildings—a law college, a medical college, a theological college, an observatory, and two other structures—to be erected without delay.

While favoring the increased attention paid to the physical training of young and growing girls, the *Lancet* believes that the extension of competitive athletic sports to our girl schools would be a great mistake.

Mrs. Quincy Shaw, of Boston, expends $50,000 annually to support kindergartens in that city, and twenty nurseries or creches, where poor mothers can leave their children while they are at their daily work.

A young lady, a member of the Baptist Church in New Jersey, refused an offer of $1,500 a year to sing in a Unitarian church because she would not lend assistance in that way to those who not only deny the divinity of our Lord, but are teaching others to deny it.

In the treatment of eczema of the scalp in infants, Dr. Lassar employs the following formula: Salicylic acid one part, tincture of benzoin two parts, and vaseline fifty parts. A certain quantity of this is smeared over the scalp two or three times a day, after the infant's head has been washed with soap and water. To soften the scabs and to facilitate the cleaning of the scalp, Dr. Lassar recommends the employment of oil containing two per cent. of salicic acid.

The New York *Observer* says: "Mormons from Europe are still coming. A large party arrived last week and went on to Utah and shame. They seem to defy the wisdom and energy of government, and make a question as hard for us as Ireland is for the British. And the problem becomes more intricate and formidable every year. Like Romanism, it is an organized conspiracy against the fundamental laws and liberties of society. One by the celibacy of the clergy puts a stigma on marriage, the other by polygamy puts a stigma on woman herself. Both are inimical to the ordinances of God and tend to deteriorate society, as all history shows."

The growth of the Young Men's Christian Association has been marvelous. The number of associations in various countries is over 2,400. The International Committee of the United States and the Dominion of Canada reports statistics for 1883 of 737 associations, of which 679 have an aggregate membership of 55,376. Special efforts on behalf of the 60,000 college students, the 100,000 commercial travelers, the 500,000 German speaking young men, and the 1,000,000 railroad men of North America, are made by the International Committee with gratifying results. One hundred and seventy college associations are in operation, and the railroad corporations have shown their appreciation of the railroad associations, during the past year, by contributing over $75,000 to their support. In 1866 this committee was located in New York city. Then there were less than eighty associations on this continent, now over 700; then one building devoted to their work, now seventy-three, valued at $2,900,000, and other property, making a net total of $3,468,000; then nine salaried general secretaries or superintendents, now 340; then thirteen associations reported Bible classes, and forty-seven reported prayer meetings, now over 300 report Bible classes and over 600 report prayer meetings, besides a great variety of educational, social and physical work for the benefit of young men.

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Miscellany

Returning Manuscripts.

The editor of the Easy Chair in *Harper's Magazine* has some very sensible remarks on the subject of accepting or declining manuscripts submitted for publication. He disclaims the idea "that articles are accepted or declined solely upon their abstract merits. On the contrary, it is announced plainly that the verdict is rendered solely upon the ground of *availability*. He is of the opinion that he would have returned Jonathan Edward's treatise upon the will had it been offered for serial publication in the Magazine, but solely for the reason that he did not think it to be suitable for the Magazine. So if the correspondent's epic, or lyric, or essay, or sketch, or tale, or whatever his offering may have been, was returned, it was not because it was thought not to be meritorious, but because it was not available."

It is very difficult for contributors to appreciate this; and one of the most trying duties of the editor is to persuade his correspondents that an article may be unexceptionable and yet not at that moment desirable. We do not engage to return any manuscripts to their authors; yet we are always willing to do so when they are called for, if they have not been lost, a fate to which they are exposed in the various offices and processes they pass through. Few consider, with adequate sense of its importance, the work of writing for the press. What labor can be profitably bestowed on a paper that may be read by thousands on thousands of intelligent persons! Few writers re-write their productions, yet the second draught is uniformly by far the best. Omitting every word not important, and pruning every redundant sentence, the author makes his work more readable and ineffective. There is high art in making a manuscript just right. It should be, first of all, interesting, and then filled with truth, well put, terse, lively, to the point, and finished when the case is fairly stated. It must not be spun out, diluted and adorned. Unless the writer has something to say, and a definite purpose, let him hold his peace. But with an object in view, let him say what he knows, clearly, forcibly, and stop when done.—[N. Y. Observer.

Another Sound Opinion.

Perhaps the American people, and especially Roman Catholic citizens, will by and by learn that sectarian schools are not to be supported by public money. A case in Pennsylvania was decided a few days ago which is very instructive.

In the settlement of the Borough Auditors of the accounts of the Treasurer of Gallitzin School District, for the school year ending June 5, 1882, the Treasurer, Michael Bracken, claimed and was allowed a credit of $490, paid on properly-attested orders of the school Board to Sisters M. Stanislaus and M. Angela, for teaching. The plaintiff, Wesley Spires, a citizen and taxpayer of the district, appealed to the Court of Common Pleas from the settlement and allowance thus made, alleging that the appropriation of this $490 out of the public money by the Board was illegal, and the payment of it by the Treasurer a mispayment, for which he ought not to be allowed a credit. The appropriation was illegal, as the plaintiff alleges, in this: That this $490 was part of the fund raised by taxation for the support of the public schools of Gallitzin Borough, yet was appropriated to, and paid for, the support of a sectarian school, in violation of the constitution of the Commonwealth. The defendants deny, first, that the money soappropriated and paid was for the support of a sectarian school; second, they allege that the plaintiff's remedy is not by appeal from the settlement of the Borough Auditors. This is, in substance, the issue raised by the pleadings. On the 10th of July, 1883, the parties, by an agreement in writing, waived a trial by jury and submitted the determination of the issue, both of fact and law, to the Court. The issue was heard at the Court House at Ebensburg, on the 2d of January, 1884; thirteen witnesses were sworn, called on one side or the other. Beside their evidence, the records of the School Board, with school books and papers, were admitted.

It was admitted that the school taught by these "Sisters" was a regular convent school, in a convent, and professed to be nothing else. The School Board had nothing to do with it. It did not use the boooks authorized by the Board, but it did use out-and-out Roman Catholic books, avowedly such, with the distinctive doctrines of the church.

Judge Dean reviews the case with marked ability, and in an extended opinion, which we have received in print, he decides that the School Board had no right to pay these "Sisters" the money. And, inasmuch as the Treasurer was one of the Board, and voted for the appropriation, he cannot be protected by his own wrong-doing, and must be held personally liable for the whole sum. That is good law and good sense, and the only wonder is that any School Board should make it necessary for a court to decide the question again.—[N. Y. Observer.

"Well, my child," said a fond father to his little daughter, after she had been to church, "what do you remember of all the preacher said?" "Nothing," was the timid reply. "Nothing!" he exclaimed, in a severe tone. "Now, remember, the next time you must tell me something of what he says, or you will have to be punished." Next Sunday the child came home with her eyes all wild with excitement. "I remember something to-day, papa," she cried, eagerly. "I am very glad of it," said her father. "What did he say?" "He said, 'A collection will now be made!'"—[Chambers's Journal.

Occupation for Invalids.

There are in our households not a few from whom God has seen fit to take health and strength, and leave—sometimes for the limit of their days—with "folded hands." Time was, their steps were as quick and elastic as any, mind and hand performed the appointed task with ease; but that is over, and days and nights of weariness have come to be be their portion. Yet these invalids are not always laid upon beds of helplessness or pain; their footsteps may be feeble, but they are still spared to go in and out among us. Debarred the avocations pursued in health, time often moves heavily with these ailing ones. Noting the rise or fall of the pulse, the exact hour when the headache or backache shall make itself known, scrutinizing the flush or pallor of the cheek, speculating more or less hopelessly on the probable effects of this drug or that article of diet—all these are often the worst and most depressing things for an invalid to do; yet these are what every chronic invalid generally does, for the simple reason there is little else for him *to do*.

We hear now and then of marvelous cures of consumptives effected by the use of wind instruments of music, requiring the utmost exertion of the lungs; of spinal affections dissipated by heavy housework and taking in washing. Such statements may be as the bushel of chaff, yet they hold a grain of common-sense wheat. The musical instrument, the scrubbing-brush, or washboard, *per se*, may have been of little avail, but the patient's *mind* was diverted, the pleasurable sense of doing or making something gave a healthful excitement to the blood and languid appetite.

In the matter of employment the female invalid has a great advantage over the masculine sufferer. There are so many light, deft tasks of needle-work and fancy handicraft for woman's fingers, albeit those fingers are but frail, trembling ones. The writer knows of a lady who, through the painful months of wasting consumption, kept her feeble hands busy as long as they could move. Specimens of her work, useful or ornamental, are still lovingly preserved in the home she left years ago.

An invalid still able to ride or walk may often assume some of the many errands daily necessary in a household, may make it his or her business to post the letters—small things, truly, but often enough to give color to an otherwise aimless ride or walk, taken simply because it is one's duty to take the exercise. The care of a few pots of flowers, or, better, a flower-border, the watching and feeding of a flock of chickens, will greatly relieve the intolerable *ennui* of doing nothing and feeling one's self a cumberer of the ground.

The writer well knows there are hours when our physical ailments will not be put aside, when the burden of weakness presses too heavily to be for a moment forgotten. But there can be no doubt that gentle occupation will often greatly help the sick head and heart; and by turning the mind, which so warmly sympathizes with the body, into different channels, alleviate, if but for a brief season, sharp physical pain. Those friends or nurses are wise who can suggest to the invalid, still capable of such exertion, light and attractive employment. Taste and natural bias must, of course, in a measure, be studied, for Dr. Armstrong wrote truly:

To share the fancy is no trifling good,
Where health is studied; for whatever moves
The mind with calm delight promotes the just
And natural movements of th' harmonious frame.

—[Christian Intelligencer.

Hoe-Handle Medicine.

On a bright, pleasant summer morning a young man with a silk muffler around his throat, and a woe-begone look in his pale face, plied the big knocker upon the doctor's dwelling. A lady answered the summons, and informed the applicant that the doctor was in the garden at work. To the garden the young man went, where he found the man of medicine engaged in hoeing his sweet corn.

"Well, sir, and what is the matter?" the doctor asked, when the applicant had stated that he had come for medical advice and assistance.

"Well, doctor," with a lugubrious face, and whining, moaning tone, "I feel poorly all through. My head has spells of aching; my appetite is poor; my food does not set well; and I am very weak. Really, I need help."

"Yes, I see. Let me look at your tongue. Ah! yes. Now—your pulse."

The pulse was felt, and, after due deliberation, said the doctor:

"Look you, young man, you do certainly need help. Now, see: I must attend an important case at 10 o'clock, and I must have this corn hoed before I go. So, while I am gone, you take my hoe, and go on with my work here. You know how to use a hoe?"

"Yes, my father was a farmer; but I haven't worked on a farm since he died."

"And you haven't worked much anywhere else, I take it"—the doctor threw in pleasantly.

"No, I am not obliged to."

"Very well. I'll warrant you the work here won't hurt you; so go on with it until I come back."

With that the doctor trudged off, and the young man went at the work of hoeing. He hoed to the end of the row, and there removed the light muffler from his neck. Then he went at it again. Half way down the second row he stopped and looked up, but no doctor was in sight. At the end of that row, as the absent one had not yet appeared, he pulled off his coat.

The third row he hoed more slowly, stopping several times before the end was reached; but he finished it, and after a good rest attacked the fourth row. There was but one more row after this, and the fancy seized him to have it done before the old fellow got back. It would be a surprise to him. It quickened his pulses and gave him renewed vim. He had just completed the last hill of the last row when the doctor came back.

"Well, well, my young friend, how are you feeling now?"

The patient really had to consider. He had been looking to see what the physician had brought with him of medicine; but he had brought nothing. His hands were empty. "The work hasn't hurt you, has it?"

"Oh, no," his face glowing with the exercise.

"I thought not. Let me feel your pulse again." He held the young man's wrist for a brief space, and then—

"It has worked to a charm. Now do you go home, and repeat the dose twice a day, every morning and afternoon; do it faithfully, and be honest with your diet; don't use tobacco; and if that doesn't work a cure, come and let me know. My fee is one dollar."

"One dollar?" gasped the astonished youth.

"That is all I charge when patients call at my door."

"But in mercy's name! what is it for? Where is yor prescription? What have I taken of yours?"

"My prescription, my dear young friend, I gave you before I left you here with my hoe; the medicine you have been taking in my place—a health-portion which I should have enjoyed had I not given it up to you. And now I will tell you frankly, you are rusting out, literally tumbling to pieces, for want of exercise of both body and mind. That is all. You can follow my prescription and be cured, or you can take your own way."

The young man paid the dollar, and went his way. Not then could he be cheerful; but afterwards, when he had allowed reason fair play, and had come to prove the life-saving and the new life-giving virtues of the doctor's prescription, he came and thanked him.—[Banner.

Mortified.

A short time since, a couple of young men entered a car of a Delaware Railrord tram, and tried to turn one of the seats before sitting down. The seat was locked, but the young men didn't mind that, and one of them took out his knife to pick the lock.

While he was at work an elderly gentleman seated behind them quietly remonstrated:

"That's all right, old man," returned one of them. "We know what we're about, so keep your clothes on."

"Don't you know that you are liable to prosecution for that?" continued the old man, mildly. "It's the same as burglary in the eye of the law. If you want the seat turned, ask the conductor, and he will do it for you."

"You talk as though you know a good deal," said one of the young men, looking up with a sarcastic smile. "How long have you been in the railroad business?"

"About twenty years," returned the old gentleman, gently.

The youth looked a little saucily surprised as he asked:

"And pray, what position do you hold now?"

"I am President of the road," returned Mr. Hinckly; "and if you disobey any further rules of the road I shall call upon the officer to arrest you."

The young men took a rear car, while the passengers smiled.—[Ex.

Touching Vigil of a German Lad's Dog.

Some months ago a German family arrived from across the ocean and settled in Boston. They brought with them a promising son of eleven years, and a small gray-and-tan dog. The family has since returned to Germany, but the lad and the dog remain—the former in the Hanover Street Cemetery, and the latter in the family of Superintendent Charles Stoop—and thereby hangs a tale.

The family was suddenly called back to Germany by news of an unexpected windfall. Before preparations for the return voyage could be made the son was taken violently ill, and died in a few days. The gray-and-tan dog, Rover, had been almost the hourly companion of the dead boy, and he attended the funeral at Hanover Street Cemetery, displaying the greatest distress when the body was lowered in the grave, and the earth thrown upon the coffin.

The family sailed for their fatherland almost immediately after the funeral, but the faithful Rover could not be persuaded to leave the grave. For days, through sunshine and storm, he kept his sad vigil over the last home of his dead master. All efforts to drive him from his post failed, and except a few hours each day, when he ran out after something to eat, he remained for months like a sentinel near the little mound which marked the spot where he had seen the body of his master lowered in the earth and covered from view. Many funeral processions came and went away, and many tearful mourners visited the graves of their beloved dead friends and relatives, and returned through the cemetery gates to their homes. Some of them brought fresh flowers, and garlands, and other tokens of affection, but all came only to go away again, and the flowers faded and withered, but Rover still held his watch. He became an object of quiet interest, and especially so to Superintendent Stoop, who attempted to entice him away from his lonely guard, but all his efforts were fruitless, and even through the bleak February and throughout the dreary March, Rover remained.

One night, however, there was a great storm of sleet and rain and wind. It was a most terrible night, and the melancholy watcher, amaciated by hunger, and half dead from exposure, succumbed at last. At a late hour, when the storm was raging furiously, Superintendent Stoop heard a scratching at his door, and when he opened it Rover entered. The animal has since been adopted by the family, but still passes hours each day at the German lad's grave, and always takes his meals over to the little mound and eats there.—[Humane Journal.

A Heroic Girl.

On January 15th, the Iowa Legislature at Des Moines presented Kate Shelley with an elegrant medal and purse of $200 for saving a train from destruction on the Chicago and Northwestern Railroad on the night of July 6, 1881. Just before nightfall, on the 6th of July, 1881, a storm of wind and rain of unusual severity descended upon the region around Boone, Iowa. In an hour the Des Moines river rose about six feet. So great was the velocity of the wind that many buildings were destroyed. Looking from her window, Kate Shelley saw through the darkness and storm a locomotive headlight. A second later it dropped from sight, and she knew that the Honey Creek bridge was gone, and that the train had fallen into the abyss. There was no one at home except her mother, her little brother and sister; and the girl knew that if the express train, soon due, was warned of the dreadful danger, she must undertake the task alone. She hurried from the house into the storm. She gained the railroad track and made her way towards Moingona, a station about a mile from Honey Creek, as fast as she could struggle against the terrible wind. To reach Moingona it was necessary for her to cross the high trestle bridge over the Des Moines river, which was exposed to the full force of the storm, and about five hundred feet in length. Having gained the station, she told the story in breathless haste, and fell unconscious at the feet of the station-keeper. Telegrams were sent flying up and down the line, notifying all of the loss of the Honey Creek bridge. The express came thundering along with many passengers on board, and was stopped. Miss Shelley is now about eighteen years old.—[Ex.

Hospitality to "Children's Friends."

I know that children's company is apt to make some trouble to a home mother; but it is the kind of trouble that pays. It makes children so much happier to have their little friends made welcome at their own home. It raises mother in their esteem to have other little folks think she is "nice." Children are sharp little critics—form their opinions and speak of them to others quite as decidedly as their elders do.

A little girl who had displeased her mother was "punished" by having her little playmate sent home with sharp and angry words, which were entirely unmerited. The heart of the little visitor was greatly shocked at the rude blow to her spirit, and never, to even grown-up years, could look at that woman except with aversion. She was an excellent woman in the main, but she had her "cross" spells, like some others we may know. Everybody appears at their worst when such spells are on.

It is an excellent thing to know with whom your children play, and how they deport themselves. If they are made welcome at your home, you have the very best opportunity of gaining this information. It need not be very irksome if you keep the number within bounds. In summer our little visitors like to sit with their playthings in the shady porch, or in the doorway. In the cold weather they can have the warm dining-room. If disposed to run over the house, it is sufficient to say, decidedly, "Don't run upstairs, please; just play in the dining-room"—and I have never known a child to disregard the request.

It is worth a great deal to make children happy. They remember little treats longer than we suppose. A lady once said that one of the pleasantest recollections of her childhood was sitting on a grassy bank, and of a fair hand reaching from a window and placing a handful of large, delicious strawberries in her lap.

I often set out a plate of sandwiches, cookies, apples, or whatever is handiest in the pantry, and then let the little girls arrange them to suit themselves on their sprigged tea-set. A little coffee and sugar and milk in their small dishes make their happiness complete.

Be a lady to your boys' friends, and leave a good impression upon them if you wish to retain the respect of your own dear boy. It hurts boys' feelings and mortifies them intensely to have mother speak snappishly to them before companions, making them feel that they are not wanted. Such boys are apt to wander away, with most resentful feelings, to seek such company as the mother would dread to have for their associates. But whom should she blame most for it?—[Rural New Yorker.

THE SECOND EMPIRE.—Perhaps in all history there is no episode so barren of touches of nature as was the Second Empire. From first to last it was a mere scaffolding of meretricious artificiality. There was the sham Cæsar, a flaccid person with a knack of uttering obscurities conveying a vague flavor of ominousness at which the nations pricked their sensitive ears. The inner life of the Empire was a strange mixture of rottenness and grimcrackery. What a court! The atmosphere of Compiegne had a confused aroma of bastardy, the demimonde, the bourse, bogus nobility, journalism in the degradation of prostitution, militaryism, half bravo, half *galant*; of intrigue, of dissoluteness, of insincerity of ghastly hollowness. It is among the most humiliating problems of modern times how long this nasty, gaudy caricature of Empire was able to impose on the world. It is a poor consolation for the world's long self-delusion that when the windbag was once resolutely pricked, it should have collapsed with such headlong swiftness.—[From The English Illustrated Magazine, January.

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Last week the Rev. Dr. Beckwith addressed the students of the Pacific Theological Seminary on the "Relations of the Pastor to the Sunday-school." He said, for substance, that the Ideal Sunday-school had not yet come. The pastor must take the Sunday-school as it is. Having first a very exalted appreciation in himself of this particular work and its possibilities, he must promote it in all practicable ways, directly and indirectly. By indirection, he could see that the Sunday-school took rank as the greatest thing in the parish, next to the church itself. He could give great thought, time, and preparation to his sermon, whenever he attempted to preach to children, and not give them a cheap thing. He could pray specially for the school each Sunday in the public service. He could have it remembered in the regular meetings for prayer. He could give it emphatic mention among the "Notices" of the Lord's day. He could take particular notice of the pupils when meeting them in the streets and elsewhere. And he could himself talk up the Sunday-school, always and everywhere, as the wonder of the religious world. In the more direct methods, he could subserve the interests of the Sunday-school—by being always in it and of it, in some way, for a part or the whole of each session; by not being the Superintendent, save in exceptional circumstances; by becoming in some way a teacher of the teachers—remembering that those who most needed instruction were not the ones who would go, of themselves, to a teachers' meeting—a teachers' prayer-meeting, on the whole, brought the best opportunity; by having the Sunday-school lesson the Scripture for the regular prayer-meeting, by having the first fifteen minutes after the opening exercises each Sunday to himself as *his* opportunity to inculcate and enforce some great truth—not necessarily in the lesson of the day; and, if he felt physically adequate to it, by having a Bible-class, no matter how large, of those who were becoming too advanced, as they supposed, to remain in the classes of the school—holding them, if possible, through their youth, into their maturity and even into old age.

In two days will occur the anniversary of the birth of Washington. Probably it will be observed in this State as a holiday. It occurs at such time of the year as to be well removed from any other festal day of the nation. The name and character and deeds of Washington should certainly be held in pure and lasting remembrance. He was a rare man. His chief distinction has been said to be his perfect self-control. To us his unselfishness seems most striking. He had no lust for office, no lust for money, no consuming ambition. He could live without anybody's aid; and he could do little or much as he pleased. It was a kind of self-sacrifice on his part to undertake to lead our armies, at the risk of everything, without pay and with small promise. He was tried and harassed, but kept his faith, though not always his temper. Yet, had he not been pretty well attempered, he might have lost his faith.

The Senate of the United States is pressing an investigation into the state of affairs in Virginia and Mississippi, where the riots of last fall took place, in close connection with the State elections of the season. There is no doubt in the minds of those most acquainted with the facts, that the riots were instigated, provoked, and pushed by the whites in order to intimidate, demoralize, affright, and kill, so as to keep the colored voters from the polls in such numbers as to let the minority into power, and leave the colored people at the mercy of the lawless beings that mobs are made of in those parts. If this can be *proven*, as well as believed, it will necessitate new measures for the safety of colored voters, and may bring in some notes of the old war-cry into the coming presidential election campaign. And if the "chivalry" are found still so thirsty for blood as to make a semi-wartive campaign necessary, why, then, the party that runs General Sherman, or any other man of his stamp, will sweep opposition into the Atlantic, as with the besom of destruction. Once arouse the nation to a full sense of the wrong done here and there in the South, and a perpetual end will quickly be made of it.

We have had two stormy weeks, with a freezing week between. Observations in meteorology have been decidedly interesting. Preachers and meeting-goers have been eager in their watching of the clouds and the balancings of the barometer. Yet even they have been glad that the weather did particularly accommodate them. The rains have been so welcome on every side that the most seriously inconvenienced people have kept their temper and worn a smile. The diffusion has been wide. All parts of the state have received their relative proportions. Some parts have received even more. With the average spring allotment of moisture an average crop is assured all over the State's wide area. We wish we could feel equally assured of the profound thankfulness to God by the great bulk of our population. On the part of those who through long weeks seriously prayed for rain, there will, of course, be a fervent gratitude, on their own account, and possibly they may have some to spare to set over to the account of the cold and careless who are saying that they can not find anything to be grateful for.

Miss Emily Faithfull, a distinguished literateur and lecturer from the Old World, delivered last week in Oakland, and the previous week in San Francisco, her remarkable lecture on the "Shams of Modern Life and the Extravagances of Modern Society." She had fine houses, and eager audiences listening for every word. The lecture was three times as long as a sermon, but it was heard through to the end, not only with patience, but with delight. The showing-up was handsomely done, and the denunciation was deservedly severe. Frequently the tone of the lecturer was somewhat pessimistic and despairing; but this did not last to the end. The means of possible cure were found to be so many and mighty that all hearers were left at the close, if a little saddened, still very hopeful. Miss Faithfull is a lady of fine intellect, culture, information, and spirit, and will benefit, bless and lift up people where she has an opportunity to exercise her gifts and powers.

It is pleasant to read the record of the decline of the unprecedented flood in the Ohio river, after so many long days and nights of ravaging. Any who have lived in a flooded valley, while the storm was still on, and have tried to sleep, when the wind howled, and the rain pattered and poured and dashed, the live-long night, and have risen betimes and made a light, and gone down stairs to note the stage of the water, and found it creeping up steadily, inch by inch, hour after hour, and have thought of such and such a structure as probably drifting away by that time—any such persons must have had an almost dreadful sympathy with the sufferers whose conditions have been telegraphed to us recently. As a rule, it is delightful to dwell by the brink of a grand river, whose flow is full of majesty, to watch it amid the glories of Spring, to stroll by its margin in Summer, and wonder whither it has all run in Autumn; but when the elemental war of Winter comes, they are happier far whom the mountains shelter, or the hills protect, or up-lands lift toward the skies.

The case of General Gordon, with a small band of soldiers, threading his way up into the Soudan, from Egypt proper, gives the world some concern. Well it may. But we have faith in Gordon and his "star," as much as Napoleon had in his "star," when in Egypt. The prestige of General Gordon is such that the foe will not assail him except by stealth. Once in Khartoum he will soon get control of affairs. But he will have to do all in England's name. The native soldiers have no true patriotism. They have no natural courage. They can be made fierce by fanaticism, and that is all. Just now the fanatical sentiment is with the false prophet, and against the Khedive; hence, the "prophet's" success, and the peril of the situation. However, in a few days, the public sentiment of England will authorize the Anglicising of the whole region (and that is what the Gladstone Cabinet is waiting for) and so General Gordon will have all Great Britain at his back by the time he is ready to open negotiations with the provinces and tribes of the Soudan.

The Annual Review number of the *Commercial Herald and Market Review* appeared some days ago. It consists of ten pages, in the finest of type, and is full of all sorts of business statistics. Its value in the world of industry and commerce must be immense. We copy a part of its summary. "Barley crop of California in 1883, 10,000,000 bushels; product of wheat in 1883, 43,000,000 bushels; wool clip in 1883, 40,846,690 pounds; California beet sugar product in 1833, 1,500,000 pounds; gold and silver yield in 1883, $76,825,000; quicksilver product in California in 1883, 46,725 flasks; coinage in San Francisco Mint in 1883, $31,251,000; value of manufactures in San Francisco in 1883, $85,000,000; wheat and flour exports in 1883, 16,655,121 centals; merchandise export values by sea in 1883, $45,860,068; sugar imports for 1883, 133,914,154 pounds; coffee imports for 1883, 17,444,777 pounds; rice imports for 1883, 58,315,750 pounds; tea imports for 1883, 20,960,248 pounds; lumber receipts at this port in 1883, 276,772,469 feet; tonnage movement of Central Pacific Railroad in 1883, 4,829,047,440 pounds; federal revenue at the port of San Francisco in 1833, $12,558,305; sale of real estate in San Francisco in 1883, $15,876,408; increase of immigration in 1883, 28,280 souls.

How many stay away from the house of God. How often you meet in California, persons who say they have not been inside a church for ten or twenty years. Some have grown up here from childhood and never gone to church. Warm, pleasant, comfortable churches can be found all over the state. Our American church buildings are the most pleasant, and best fitted with every accommodation for their attendants, of any in the world And here they are, with their doors open invitingly, with their sweet music, and solemn prayer, and thoughtful sermons, and well-dressed, well-behaved people. Where can time be more profitably spent? How much is missed by those who stay away. How different the scenes outside; how different the employments, the themes considered, the life. Stepping out of church the other Sunday I saw a large number of boys in a vacant lot playing ball; they were thus engaged while we had been enjoying such a beautiful service. How much better is the church than any lecture-hall, or place of amusement, or any other spot where people do congregate. How often do I go on a Sabbath morning, tired and heavily burdened, to the house of God, and there hear a message just fitted to my needs. What should I do without the Sabbath, and the Sabbath in God's house? It helps one to be good, to see his fellow-man standing up and earnestly proclaiming the truths of the blessed Bible. He is nerved afresh for the conflict when he hears such noble words from another, who evidently preaches and tries to practice. Thank God that there are men among us who are thinking such thoughts, studying such themes, and trying to live on such a high spiritual plane. We are not all busy with the things of this world—lovers of money, and lovers of pleasure, and lovers of power. Here are good men consecrated to the work of doing good, living unselfish lives. It does me good to look at a good man. I could never look into the pure face of Rev. Dr. James W. Alexander, in my student days in New York, without desiring and resolving to be a better man. What a privilege to know and listen to and love a true minister of the Gospel. How much do those lose who turn their footsteps away from the place where he preaches.

A few years ago I spent a Sabbath in a little town away up among the wild mountains of Switzerland. I was a lone traveler, and knew not the language spoken. The church-bell rang, and I went and sat with the poor people on the rough seats, which were nothing but split logs, without backs, and listened to the strange songs and the prayers and preaching which I could not understand. But I knew that God was being worshiped, and the story of Jesus' love was being told, and it was good for me to be there. I recognized in these a company of friends in Christ, to whom I could not speak, it was true, but we loved the same Saviour, and the day in that wild spot was less lonely. When the terrific storm raged in the afternoon, as I had hardly ever seen one before, I knew that there were those about in those rude dwellings who prayed to and trusted in Him who ruleth the storm, and doeth all things well.

Last Sunday the minister told us of the trouble and sorrow of this weary world, and of the power of a word of the comfort and help given when we speak kindly and sympathetically; and that if we imbibe the spirit, and study the character of the gentle, loving Saviour, we may all thus speak. It was just the sermon for me. It reminded me of my duty in the home and everywhere. God grant that we may not get in the habit of scolding and fault-finding as the years go by. In the old Mission school in New York we used to sing:

> "Kind words can never die,
> Cherished and blessed;
> God knows how deep they lie
> Stored in the breast.
> Like childhood's simple rhymes,
> Said o'er a thousand times,
> Go through all years and climes,
> The heart to cheer."

The faces of some of those poor children come back to me with the memory of that old song, revived by that sermon, and we will still try to say the "kind words" that "never die."

So the lessons and the memories of precious Sabbath services in God's house are many and priceless. No one can afford to be without them—their loss is irreparable. X.

A few copies of the PACIFIC for Jan. 16, and Feb. 6, 1884, are needed at our office, 7 Montgomery Avenue, San Francisco. Will kind friends send them?

The great lights of the age which such as we, the editors of this journal, call our age, are passing away. In the department of theology and ethics, on the continent of Europe, few men have been listened to with greater pleasure than Hans Lassen Martensen of Denmark. His death was announced about two weeks ago. He was the author of "Christian Dogmatics" and "Christian Ethics." He held the highest position in the Danish Church, being Bishop of Zealand. He was educated in the philosophical school of Hegel, but was thoroughly Christian in his tone. As a writer, he has a poetic glow, even when he is discussing the most abstruse themes. He was born August 19, 1808.

It is announced that Prof. Arnold Guyot, of Princeton, N. J., died in that city Feb. 8th. Prof. Guyot, like his eminent countryman, Agassiz, in the maturity of his life and scientific attainments, indentified himself with our country and our educational interests, and has largely contributed to increase not only knowledge but the right method and spirit in seeking knowledge. While he had won the greatest respect in scientific circles, as an expert, he deserved, as he received, the confidence of the Christian people, since he was one who had felt the massive force of the evidence that God has made a special revelation in Christ the Redeemer.

News has been received that Mrs. Mary E. Brayton died in Amalfi, Italy, Feb. 8th, she was the widow of the brother beloved, who formely edited the PACIFIC and afterwards built up the college school in Oakland, which with, the college, was merged in the University of California, as a temporary preparatory department thereof. Her only son died in Italy a few months ago. It is sad to think that all that was mortal of that little household has vanished from earth. Mrs. Brayton was a woman of great energy and vivacity, and her good cheer often put a bright look on the face of affairs in those early days when the way of the Christian path-breakers was one of difficulty.

Howard Crosby makes what appears to be a most irenical and reasonable suggestion as to the difficulty between the Baptists and the Bible societies. Why not, he says, where the ordinary Bible version translates *baptizo* by "baptize" put in the margin, "Some translate immerse;" or where a version is circulated which has translated it "immerse," put in the margin, "Some translate baptize." Now, that looks peaceful; but don't we know that it will not work? We are sorry, but we are afraid there are some souls yet who would think this would be shameful dereliction.

There has been kept up for several years some controversy as to whether Dr. Marcus Whitman did really do anything toward saving Oregon to the United States. In 1864 there appeared in THE PACIFIC a series of articles by Rev. H. H. Spalding, making claims to this effect. Some of these claims have been denied by Hon. Elwood Evans, Mrs. F. F. Victor and others. The matter has gotten new interest of late by the publication of Dr. William Barrows' work on Oregon. Rev. M. Eells has collected personal testimony from Oregon pioneers on this point, and also as respects the question of Dr. Whitman's agency in promoting the immigration of 1843. Mr. Eells has had this testimony printed in a pamphlet. He takes affirmative ground in summing upon both points. But Dr. Whitman's influence is not exaggerated.

What ridiculous and absurd telegrams are often sent their rounds.

NEW YORK, Feb. 10.—A cable special says: The English Ministry is in the last stage of imbecility, irresolution and division. Gladstone, feeble in body, feeble in brain, cannot be got to make up his mind on anything. He refuses to talk politics, leaves his colleagues utterly at sea until the last moment, and in the House sits pale, mournful and abstracted.

Don't you believe such stuff. William Gladstone knows what he is about; he talks and moves wisely.

The troubles in Egypt are not half so great as exaggerated reports would make them. When telegrams and newspapers start to run a subject, don't they do it! It serves the present issue and is a terrible condition of affairs for the day? But tomorrow something else is up, and this is forgotten; and really, there was very little ground for such excited reports.

Don't Worry.

More of our mental trouble comes from the clouds that brood the future than from the experience of the present, or the bequests of the past. We learn to adjust ourselves soon to conditions that are settled and with which it is useless to wage controversy; and we take up the burdens of to-day with such muscle and manhood as they require to lift and bear them for the time being. We can see and feel what the existing pressure is, and how much of strength and fortitude is needed to meet the demand.

But when we look forward into the haze that shrouds our coming way, we cannot discern the forms that are moving there, or the obstacles we may have to encounter. Is there a lion in our path? Is there some mountain wall of rock we have to scale? Shall we find ourselves equal to the summons of daily effort and daily endurance? Here is where imagination takes the pencil and brush and draws and paints the scenes of to-morrow in such outlines and colors as her vision beholds.

Will the weather smile upon some expedition we have planned? Shall we have blue sky and sunshine? Shall we go and come under the favor of the elements? What if the clouds should gather? What if the rain should fall? What if we and the friends we desire to meet should be hindered thus from coming to the pleasant interview anticipated? How could we bear the disappointment? Well, the fretting of fear and doubt will not keep the sky bright. It only brings a dull canopy over the spirit. We had better commit the question of weather to a superintending Providence, and calmly and hopefully await the issue.

We are setting out upon a voyage. The sky is unclouded, the wind is fair, there is no turbulence of crested waves. But, what if a storm should arise, what if a gale should pour its fury upon the sea, what if great billows should sweep the vessel from stem to stern? Ah, what histories have we read of wreck and disaster on the stormy ocean! How can we have a moment of quiet rest with such possibilities before us!

The season opens upon us in our business ventures. Will it go well? Will trade be brisk and profitable, or shall we meet with failures and reverses? Will rivals defeat our plans and divert from us the streams of prosperity? Will some dark crisis in financial matters brood the whole community?

In our personal or family life we are anticipating a special exigency. Shall we come through it in honor and safety and with the coronation of our hope? There is so much at stake! We can have no tranquility of mind till the fated hour be past.

Ah, if we could learn the wisdom of confiding all these problems that excite and agitate us to the gracious and sovereign will of the Over-ruling Mind! Do what in us lies of energetic duty, and then calmly commit the issue to the Supreme One! Go steadily forward in the path of filial obedience, leaving the outcome of every undertaking with that paternal wisdom and goodness!

How peacefully then should flow the current of our lives, how many imaginary evils be banished from our daily heritage, and with what a hopeful look upward we should turn upon every reach of our way! Let us hear it as a pleasant voice with every fresh morning, pleasant but earnest, with divine accents in it, "Don't Worry!" A. L. S.

Home Missionary Col.

Conducted by J. H. Warren, D. D.

Office, No. 7 Montgomery Avenue.

The California Home Missionary Society.

Since the General Association launched the California Home Missionary Society, in October last, the Executive Committee has held its regular monthly meetings on the first Tuesday of the month. Besides the regular meetings, there have been two special meetings. The sessions of each meeting have lasted from three to four hours. There has never been an adjournment for lack of a quorum, as yet. Only two members have not been able to be present at any of the meetings; one has attended once, the other twelve have been at nearly all of them. Dr. Mooar is Chairman of the Executive Committee; Mr. Joseph Hutchinson, Secretary; and Deacon S. S. Smith, Treasurer. The chairmen of the different committees are as follows: C. D. Barrows, D. D., of Committee on Contributions; Rev. W. Frear, of Committee on Appropriations; Rev. W. C. Pond, of Committee on Mission Fields; J. K. McLean, D. D., of Committee on Ministerial Supplies.

No meeting has been held that has not been full of concord and strength, and that has not left on the mind and heart of every member a greater and greater sense of responsibility, as well as the need of men and means to meet the demands of the work in fields new and old.

The hard facts facing us just now are: First—We have overdrawn above our appotionment and receipts over four thousand dollars. Second—We have only a little more than one month to make up our deficit. Our financial year closes March 31st.

Our churches, so far, have come short of their usual contributions. We have never at this time of the fiscal year had so little to our credit in the treasury. We had hoped that with the enthusiasm and good order of a local society the churches would respond to its wants at such a rate as to make self-support to be thought of in the near future. Some of our friends confess to a little disappointment, but there is time enough yet to make up the $4,600, and more than fulfill the royal expectations of October, 1883.

It is a large amount—$4,600—but now that the rains have come, the season full of promise, prosperity rules the hour. With an emergency never greater than now, we are able to meet the demand, and if able, it only remains for us to do what we ought.

Forty days and the year is ended. What we do we must do quickly.

Religious Intelligenc.

Pacific Coast.

At the last meeting of the Monday Club, Rev. Dr. Holbrook gave a full and interesting exposition of John iii: 8—"The wind bloweth where it listeth," etc. The subject at the next meeting of the club will be "The First Resurrection," to be introduced by Rev. Herbert Macy.

Rev. Herbert Macy occupied the pulpit of the First church last Sabbath morning, by an exchange with Dr. Barrows, who preached at the Fourth church. At night Dr. Barrows continued his Sunday evening lectures, taking up "Isaiah, the Prophet." At the Third church Rev; Dr. Beckwith discoursed in the morning upon the theme, "All things are known to God." At night, "Blessed and holy is he that hath part in the first resurrection."

Notwithstanding the rain, a pleasant day was reported at Bethany church. Rev. W. C. Pond preached in the morning on the passage, "Neither did his brethren believe in Him," and at night upon "Gather the wheat into my barn."

At the Mariners' church Pastor Rowell presented the topic "Lay up for yourselves treasures in Heaven," and "I saw the dead, small and great, stand before God."

Rev. Dr. McLean, in Oakland, is giving a series of Sunday evening lectures to young men. Last Sabbath night a large number of young men were present. The lecture was on "The Glory of the Young Man is his Strength;" he directed special attention to *mental* strength, having on the previous Sabbath evening taken up *physical* strength, and reserving for next Sabbath *moral* strength.

At Plymouth Avenue church, Oakland, Rev. Dr. Mooar took for his text the words: "Blessed are they that have not seen, yet have believed."

Rev. Walter Frear discoursed at West Oakland on "Experiences in the Jail at Philippi."

Excellent reports are given of the good work being done by Rev. J. A. Jones at South Vallejo. Notwithstanding that very many of the friends have moved away, yet the minister and good people keep bravely on.

Rev. Dr. Dwinell and wife have started this week by the Southern route East for Europe, where they will meet Rev. Dr. Goodell and wife of St. Louis and in company travel over the continent. Dr. D. and wife expect to return about next September. THE PACIFIC most heartily bids all these esteemed friends *bon voyage* and a good time.

The regular meeting of the W. C. T. U. will be held in the Y. M. C. A. parlor on Wednesday, February 27th, at half past one o'clock. J. McGlashan, Cor. Secretary.

Rev. W. A. Tenney is enjoying a short visit this way. He was at the Club on Wednesday. Rev. D. F. Taylor preached for him at Grass Valley, last Sabbath, and Dr. Warren supplied at Rocklin. Next Sabbath Brothers Taylor and Tenney will exchange.

At the last communion of the Ferndale church, three were received to membership—two upon profession and one by letter.

Rev. Dr. Marvin of the First Congregational church, Portland, Or., has a Bible-class in his Sunday-school room every Monday evening, to which the public are freely invited. He takes up the International Lessons and makes the exercises of special advantage to Sunday-school teachers. The class is conversational and any one is at liberty to ask questions or to express an opinion. The subjects are illustrated with wall-maps and black-board. The Doctor has been compelled to decline outside calls to speak and lecture in order to make room for his church-work which is constantly increasing. The auction sale of pews at Dr. Marvin's church last Monday evening, after the Bible-class, was highly satisfactory, the prices being quite up to those obtained last year, notwithstanding the general financial depression. In some cases the premiums were much larger than those obtained last year. Nearly all the pews were sold, and the bids were, at times, quite lively. There are still a few single seats which will be disposed of at private sale. The new organ in the auditorium is by far the finest in the city of Portland, and there are few finer in San Francisco. The ladies of the church have just organized a Missionary Society and hope to do much efficient work. The young people, also, have organized a "Society for Christian Endeavor."

F. J. Culver has returned to the Pacific Theological Seminary to finish his course in that institution. He brings good reports from the Association work in Los Angeles, and the activity of all Christian work throughout southern California. Rev. A. J. Wells, pastor of the First church, finds his new house of worship already limited for the work of the church. The mission work is growing, and promises rich returns for the Master.

Other Denominations.

PRESBYTERIAN.—Fourteen persons joined the Larkin-street church at the last communion.——Rev. J. A. Merrill has taken charge of the church at Riverside.——The Santa Clara church has been refreshed. Special meetings have been held and 22 new members received at the last communion.——David Wills, Jr., son of Rev. Dr. David Wills of the U. S. A., has been called to the pastorate of the Second church, Oakland.

CUMBERLAND PRESBYTERIAN.—Four persons lately joined the San Jose Church.——At Arroyo Grande, seven persons recently united with the church.——

METHODIST.—About 50 persons have united with the church at New Tacoma, W. T., since Conference.

METHODIST, SOUTH.—The Asbury church, Oakland, was formally opened recently by Rev. Dr. Anderson. This was formerly the "Christian" church building.——A revival is reported at Stockton.——Good reports are given from the Colusa District.——Encouraging prospects make the work in the Newport Circuit quite hopeful.——Twelve perhave united with the Santa Rosa church.

BAPTIST.—The Dixon church has received sixteen additions lately, and others will join soon.——Rev. B. F. Rattray has been chosen chairman of the Ministers' Meeting for 1884.——Rev. F. S. Lawrence, of Madrid, N. Y., has commenced work in Stockton.——Excellent and encouraging reports are given of the church work in many parts of the State.

EPISCOPAL.—Rev. Mr. Lines has opened a parish school in San Bernardino with good prospects of success.——Rev. H. S. Bonnell, of New Tacoma, has gone to San Gabriel for the benefit of his health.

Temperance.

The Prohibition State Central Committee are planning for active campaign work. Throughout the State very favorable reports are received in regard to the rising sentiment in favor of Prohibition. In many places conventions will be held on the 22d of this month to elect delegates to the State Convention to be held in this city on April 17th. The W. C. T. Unions in different places are resolving to co-operate with the P. H. P. party in its work to free our State and country from the Rumocracy.

Sunday-school Lesson for March 2, 1884. Acts xvii:22-34.

BY REV. CHAS. A. SAVAGE.

Paul at Athens.

Golden Text.—"In him we live, and move, and have our being." (Acts, xvii: 28.)

INTRODUCTION.

The pioneer missionary, having been driven out of Thessalonica and Berea, came at length to Athens. Persecution, as has so often happened since then, opened to Paul a wider door for usefulness, and inspired him to preach still more zealously in the name of the Lord Jesus. Athens at that time was the most cultivated city in the world. "Athens, the eye of Greece, mother of arts and eloquence."

Paul had studied hes philosophy, and was acquainted with her literature. He must have anticipated his visit to the famous city of which he had heard so much. His eyes were open to the natural beauties of the city, and to its wonderful creations of art, and he had an ear for the philosophical discussions that he heard daily in the market place. But he went to Athens not as a mere sight-seer, nor as a student of philosophy. A burning enthusiasm filled his soul for the Master to whom he had given his life, and for the cause he had espoused. The temples and statues and paintings were not to him mere beautiful works of art—they meant idolatry. The subtle arguments and keen logic of the Epicureans and Stoics, to Paul meant Atheism and hardness of heart. He could not enjoy them. The unbelieving philosophy was a dishonor to God. The statues of gold and silver and stone, "graven by art and man's device," were usurping the place in the thoughts of that Athenian people, of him who was "the brightness of the Father's glory and the express image of his person." So Paul's spirit was stirred within him, and he could not keep silence.

V. 22. When Paul told the men of Athens that they were "too superstitious," he meant it as a commendation, rather than a censure. "Very much devoted to religious observances," the words mean. He commends them for obeying the natural promptings of heart to worship, and his object is to show them the mistake they have made, so as to teach them the true worship of Jehovah in the person of his son, Jesus Christ.

V. 23. Of the altar to the unknown god, Meyer says: "On important occasions, as in public calamities, of which no definite god could be assigned as the author, in order to honor or propitiate the god concerned by sacrifice, without lighting on a wrong one, altars were erected which were destined and designated, *Agnosto Theo*—"To the unknown god." The Athenians were so very religious that they were afraid they should neglect some powerful divinity who was able to do them harm—so they erected an altar to him, whoever he might be. Paul said to them: "I have come to teach you about this very God whom you have thus been worshiping in ignorance."

This address of Paul on Mars Hill is a model of fact and adroitness. He wins their good will and attentiou at the outset, and seeks to show them who this unknown divinity is, and how he ought to be worshiped.

V. 24. Paul at once declares of this unknown God that he is the creator of all things—that he is the ruler of the heaven and the earth; that he is the provider of all good; that he is omnipresent, all powerful. How startling such a description must have been to the worshipers of Zeus and Hermes and Minerva! How different from their demi-gods, Theseus and Erectheus, was the Son of God whom Paul declared!

The temples of Theseus and Minerva and Erectheus and Nike Apteros, the ruins of which delight the traveler of today, were the pride and glory of the Athenians in Paul's time. They were built as a local habitation for their divinities. The Maker of heaven and earth could not be contained in the Partheneon, however magnificent.

V. 25. Idolatry is hand-worship. Paul wanted to show the men of Athens how unworthy such adoration was of the infinite, spiritual Jehovah.

God does not need the worship of our hands, though the offerings and work of our hands help to show the devotion of our hearts, which, in a certain sense, he does need.

The glory of God is that he is the "Life-giver"—life physical, life spiritual, life temporal, life eternal.

V. 26. Paul on Mars Hill declares the great truth which Jesus came to teach the world, viz., that all mankind are brethren, children of our Heavenly Father. We have here an assertion of the truth that God's hand has written the history of the world. He has distributed the nations as it has pleased him—planned the rise and fall of kingdoms, and controlled conquests, discoveries and colonial enterprises.

V. 27. "The great thought of the passage is simply God, the author, the governor, and the end of the world's history; from God, through God, to God" (Meyer). God's object in all his dealings with men has been to draw them to himself, "that they might seek him and feel after him and find him." The figure is of a blind man groping. So the world has always been—groping in the dark. Yet still he is near, near every one of us. He is nearer than we usually suppose; nearer than we sometimes want to think. "What manner of persons then ought we to be?"

V. 28. Chrysostom illustrates this expression of Paul, "In him we live and move and are" by the example of the air which surrounds us and sustains our life. God is the divine author of our being. He sustains us by his constant presence and power. Our physical life comes from him; so does our spiritual. Our physical powers of motion, of action; our mental powers, of thought, imagination, memory; our spiritual powers, the activity of our souls, all act in obedience to his hand that winds us up and sets us going. "In him we are." Without him we have no true, no real life nor existence.

The poets quoted are Aratus, of the province of Cilicia—a fellow-countryman of Paul, and Cleanthis, of Assos, not far from Troas, both of whom had lived some 300 years before. The passage referred to reads:

"For we all greatly need Jupiter.
"For we are his offspring—full of grace,
"He grants men
"Tokens of favor."

The reference is to the supreme divinity of the Greeks. Paul read deeper than the poets thought. He threw a new light into their poets' meaning, and expanded an idea that was already a common one among the people. The unknown God whom they had worshiped in ignorance was the All-Father.

While Paul admitted that to many of his children God was unknown, he did not admit the modern arrogant nonsense that he is "unknowable." He is not far from every one of us. He wants to be found. We live and move and have our being in him.

V. 29. The skillful orator has now brought the minds of the people to the point where their own reasons must admit that idolatry is folly. If God is what he has just been declared to be; if we are his children, then it is impossible that our great Father should be like unto gold or silver, or skillfully graven marble. Just in front of the speaker in the Acropolis stood the magnificent statue which Phidias had made of Pallas Athena—resplendent with ivory and gold. The temples all around him were richly ornamented with statues of gods and goddesses in pure pentelic marble. "Think you, O ye men of Athens, that the godhead, whose offspring ye are, is like unto these?"

V. 30. Paul never preaches a sermon without an application and an appeal. His eloquence must have carried his hearers along with him up to this point. Now he says: "How do you stand in the sight of this God whom in your ignorance you have dishonored?" But he does not leave them in despair when they are thus convicted by their consciences. "You have done all this in ignorance," he says. "God is neither harsh nor severe, he will overlook sin which you did not know to be such. A city of refuge is provided for those whose crime has been done unwittingly, but now he commands all men everywhere to repent."

The truth is here plainly brought out that sins committed in the light of the gospel are not regarded by God like these done in ignorance. Now, *i. e.*, since God's character and grace have been revealed to us, we have a work to do. We must repent of our sins. God commands it.

V. 31. Paul's mission was not to reason with the philosophers, nor to please them by a scholarly oration. It was to preach Christ. He does not make so much here of Christ crucified, as of Christ raised from the dead. The Greeks were worshiping lifeless images, and dead heroes. Paul proclaimed a living Saviour.

The living Christ is the strongest argument for repentance and confession of sin.

The wisdom and love of God is wonderfully shown in the fact that the One who has been man at the same time he is God; who has passed through human life and has been raised to glory, is to be the Judge of the world.

V. 32. The gospel always divides men. Some will mock; some will think the matter over, and come again to hear; some will believe. The resurrection of the dead was a doctrine which the unbelieving Greeks could not accept. It was contrary to their ideas of the natural order of things, and they did not grasp the spiritual power of God. So the preaching of the resurrection, just like the preaching of the crucifixion, was, as Paul says in his letter to the Corinthian church, "to the Greeks, foolishness."

Nevertheless certain ones believed. It has been said: "The success of the Apostle was less at Athens than in any other city he visited. He makes no allusion to the city and the church in it in any of his epistles. He left Athens a despised and lonely man, yet his visit was not in vain. He founded no church there, but one grew up in that city which furnished its martyr, bishop, and able apologists to the Church in the next century." "Of all who visit Athens many connect it with the name of Paul, who never so much as remember that since the days of its glory it has been trodden by the feet of poets, and conquerors and kings. They think not of Cicero or Virgil or Germanicus, but of the wandering tent-maker.

The Soudan War.

LONDON, February 13th.—A correspondent at Suakin telegraphs: At last the heroic garrison at Sinkat has been butchered. For a fortnight they have been eating roots and tree leaves. Tewfik Bey harangued his men, saying that by fighting they might save themselves, but by remaining they must die from hunger in a few days, as flight was impossible. The men thus animated with Tewfik Bey's spirit, destroyed the military stores, exploded the magazine, filled their pouches to the utmost with cartridges and issued forth, 600 strong, against the rebels. Osman Dyma's hordes rushed to the attack. Tewfik Bey and his men fought nobly for a long time. They repulsed every attempt to break their ranks. Finally superior numbers prevailed, and with a rush the rebels burst through one of the sides of the Egyptian square. A general massacre ensued and not a soul escaped. During the sortie women and children followed in the rear of the soldiers. An attack on Suakin is believed to be imminent.

The British Minister at Cairo telegraphs that after the rebels entered Sinkat they put every one to the sword.

FIRST STROKE OF THE LASH.

The *Times* says: The first stroke of the whip has fallen and all England tingles with the pain of the blow. If no change is announced in the ministerial policy, the gathering dissatisfaction of the country will have a serions, perhaps decisive effect.

A correspondent at Cario says: The disaster to Baker Prsha's army caused nothing like the sorrow which prevails among Englishmen here over the massacre at Sinkat. There is a universal feeling of humiliation and shame that the gallant men of Sinkat were killed almost within sight of the British ships.

TOKAR TO BE RELIEVED.

Wolseley has telegraphed Stevenson, General commanding the troops in Egypt, Tuesday evening, to collect a force to relieve Tokar, if possible; if otherwise, to defend the forts.

REJOICING OVER GORDON'S ARRIVAL.

CARIO, February 13th.—The following dispatch has been received from General Gordon: "Stewart and myself are well. The people are meeting me on all sides with enthusiasm. I hope the Soudan will soon be in good order." General Gordon has asked that camels be sent to convey refugees across the Nubian desert.

Berber was illuminated in honor of General Gordon's arrival.

General Gordon has sent word to Colonel Coetlogan, directing him, if unable to hold Khartoum, to explode the forts in order to facilitate a recapture of the city.

Obituary.

SILVESTER—Died.—In this city, Feb. 9th, Geo. F. Silvester, aged 56 years.

He had been confined to his house for several months, and for a portion of the time he was a great sufferer, yet bearing it all with remarkable patience and fortitude. He leaves a wife to mourn his loss with a sorrow unknown to many, for the devotion and attachment existing between them seemed ever fresh, genial and abiding. His loss will be keenly felt by all who knew him intimately, for he was a sincere and true friend. He leaves a brother here who was associated with him in business, and several other brothers in his native town of New Bedford, Mass. He became a member of the First Congregational church in this city in Jan., 1867. He was ever a man of a retiring spirit, and avoided publicity, but the true Christian spirit shone clearly in his daily life, and the kindly heart ever responded to the appeals of the needy and the suffering. The writer of this tribute of love and grief can truly say, after very intimate fellowship with this dear brother, that he knew of none of purer heart and more free from guile.

'C.'

HECKMAN—Died. At Ferndale, January 29, Ruby, daughter of Mr. and Mrs. E. Heckman, aged 19 years, 11 months and 22 days.

She was a member of the Ferndale church five years, and the first that has been removed by death from that church.

Chicago has nearly 19,000,000 bushels of grain in her elevators. New York and Brooklyn have about 13,000,000 bushels. The total supply in the United States and Canada is estimated at 58,000,000 bushels.

A pair of knitted socks two thousand years old has been discovered in an Egyptian tomb. They are loosely knit of fine sheep's wool, and the foot is finished in two parts, to allow the sandal-strap to pass between them.

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Govt. Bonds, Bank stocks &c.	111,993 05
Due from solvent Banks	358,206 64
Money on hand	633,160 16
	$3,778,077 80
Liabilities.	
Capital Stock	$1,000,000 00
Surplus Fund	450,000 00
Undivided Profits	6,120 35
Due Depositors	2,167,652 57
Due Banks	114,304 88
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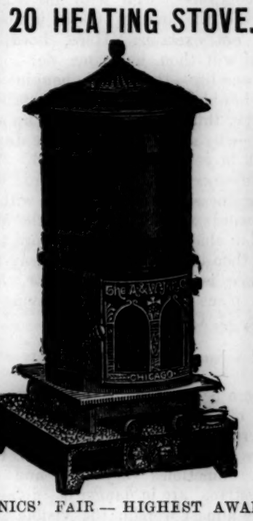

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The Hour of Comfort.

PILGRIM SONG.

I do not ask, O Lord, that life may be
A pleasant road;
I do not ask that thou wouldst take from me
Aught of its load.
For one thing only, Lord, dear Lord, I plead,
Lead me aright,
Though strength should falter and though heart should bleed,
Through peace to light.
I do not ask, O Lord, that thou shouldst shed
Full radiance here;
Give but a ray of peace, that I may tread
Without a fear.
I do not ask my cross to understand,
My way to see;
Better in darkness just to feel thy hand
And follow thee.
Joy is like restless day; but peace divine
Like quiet night;
Lead me, O Lord, till perfect day shall shine,
Through peace to light.

A. A. PROCTER.

The Value of Memory.

Several weeks since a representative of the *Free Press* was engaged in a general conversation with the late James Burns, when that gentleman remarked that he had always had an idea that newspaper men must pay especial attention to the cultivation of their memory.

"It is a valuable quality, and most newspaper men, perhaps, do cultivate their memory to the best of their ability.'

"Valuable quality! It is one of the best. I had that fact impressed upon my mind when a young man by that great statesman, Daniel Webster, and it was a lesson I never forgot."

Upon being asked to relate the experience, Mr. Burns told how, in 1836, Daniel Webster paid a visit to Detroit, and was given a reception by the citizens at the old National Hotel, which stood where the Russell House now stands. Public exercises were held at the Cass Grove, and in the evening the reception was held and was largely attended. "I was about twenty-six years old," said Mr. Burns, "and had just risen to the distinction of being in business for myself. For that reason, I suppose—at all events, I know no other cause—I was invited to be privately introduced, with a lot of other young business men, to Mr Webster.

"Well, sir, I went fully impressed with the greatness of Mr. Webster, and, I confess, somewhat elated over the honor thus accorded me. We all assembled in the parlor. I remember Theodore Romeyn and the late C. C. Trowbridge were among those present—fifteen or twenty in number. Presently Mr. Webster entered the room and we were introduced. A social general chat of perhaps half an hour followed, Mr. Webster talking all over the room and with no one in particular, after which we took our leave. The remarkable feature which impressed me was the fact that Mr. Webster, who had met fifteen or eighteen ordinary young men for the first time, and that in a general way, called us all by name and without hesitation or mistake, as we took our leave."

"I've heard that memory of names was one of Daniel Webster's strong points."

"But the story isn't finished," said Mr. Burns. "Four years later I was in New York buying goods. I had not seen or hardly thought of Mr. Webster in that time. I had just turned from Wall street to go up Broadway when I saw a magnificent figure walking ahead of me. Confident that it was Mr. Webster, I quickened my pace, passed him, and at the next corner stopped to get a fair look at him. I was not mistaken in the man, and was immediately filled with a desire to speak to him, but I was held back by the thought that he woludn't remember a young chap like myself. I followed him a block before I could make up my mind to accost him. Everybody on Broadway turned and looked admiringly at him as he passed, and finally I though it would be in keeping with Western character to be a little forward. So with 'Why, how do you do, Mr. Webster?' I stepped to his side.

"Turning slightly and half stopping in his walk, he looked intently in my face an instant and said: 'Why, how do you do, Mr. Burns? I'm glad to see you, sir.' And so we walked together up to the Astor House. I actually believe he inquired after every man he met at his Detroit reception, and that he called each man by name, as though they were his intimate friend. From that hour I knew the value of a good memory, and from that hour I began to cultivate my own."

"And you believe your experience with Mr. Webster was of value to you?"

"Value! Well, sir, it was one of the most valuable things that ever happened to me. It prompted me to begin a sort of self-discipline, which I dare say has been worth thousands of dollars to me."—[Detroit Free Press.

Give Yourself, Mother!

If you want your children when they are children no longer to have sweet memories of their childhood and of you, don't struggle to do for and wait upon them beyond your strength, but give them of your time, your pleasant companionship. Brightest and sweetest among my childish memories comes that of a day when mother said: "I will play with you to-day. Father and the boys will be away to dinner, and I will have a leisure day to amuse my children." Nothing earthly could have happened then, I think, to give us such joy. Oh! the thought. Mother to be ours—wholly our own, mine and my younger sister's and tiny brother's, and childhood's days are long. First, with a lap full of bright pieces she sat and made dolls for us. And oh, how greedy we were, selecting such numbers of colors for dresses and wanting so many; but she made them in a quick way, just rolling up the little roley-poleys and winding the bright pieces around them, fastening them with a stitch or two at the necks; and they pleased us better than Parisian dolls decked with cunning workmanship would have done. Then we went for a walk over the sweet fields to a ledge where the wild-brier, rose, and other wild flowers grew. This was mother's favorite walk. Doubtless her heart held volumes sealed to us in connection with it; but our young hearts glowed with inspiration from hers with love for the flowers, the birds and the sunshine; and through long years of travel and experience that day stands out in my memory as a white day—one of the purest and sweetest pleasure days of life.

When returning we climbed a fence, the top rail of which slipped with mother to the ground, leaving her dangerously near to the edge of a cliff down which it might have been fatal for her to fall. Hastily our small hands were stretched to rescue her; and our small hearts ached with the thought of the danger, exaggerated by the fact of its being directed toward anything so precious as our mother. We considered her superior to any earthly being or thing. We knew our father did so. The ripest peach, the rosiest apple were always for her. His every look and tone for her was full of worshiptul love; and we caught the same spirit. She was worthy of it. She gave us all that mothers give—her strength, her time, her toil; but better than all else, to keep our childish memory of her fresh, she gave us—herself.—[C. M. S. in Christian at Work.

A Word of Cheer.

Servant of Christ! keep good heart! listen to thy Master's feet behind thee, upholding and cheering thee on. He will soon come and pay thee thy full wages—will wipe the sweat of toil from thy brow, and wreathe it with an amaranthine crown of glory, honor, and immortality. Then comes the welcome and reward: "Well done, good and faithful servant, enter thou into the joy of thy Lord." With such a service, and such a recompense, who with but a glowing spark of the love of Christ in his heart, will not exclaim: "Here, Lord, am I, what wilt thou have me do?' I have but one life—thou hast bought it with thy life-blood; be it thine, thine wholly, forever thine." Christian, be up and doing—why stand ye idle all the day? Go, work in your Lord's vineyard. With a significance more profound, and with an earnestness more than that with which the words were uttered by the Mohammedan chief, pointing his sword to earth and then to heaven, I would say to you: "*Here* is the place of labor, *here* is the place of rest."—[Octavius Winslow, D. D.

The True Church.

There is a curious passage in the prophecy of Habakkuk, which speaks of fishermen who "sacrifice to their net, and burn incense to their drag." I think that sometimes very true and earnest Christians are in danger of doing that. They almost worship the visible Church, which, after all, is only a net "to catch men" for Christ. They delight in its historic character. They glory in its apostolic order. They venerate every feature of its organic structure. In one word, it becomes no more a spiritual Church, but a kingdom of this world. But by and by a terrible shock shakes them like an earthquake. Some iniquity appears in Zion. Wickedness shelters itself under the robes of piety. Political scheming creeps into ecclesiastical counsels. The very law of the Church is made an instrument of oppression. They stand confronted and amazed. What means it all? Why, it means just this, that Christ is telling you that no earthly kingdom is the Church of Christ. This is not your rest. The marriage supper of the Lamb is not in the poor feast of a visible Church. The "New Jeausalem" is not yet let down from God out of heaven.—[Bishop Cheney.

The Story of a Quarrel.

A long time ago—began grandmamma—there lived in far-away England two maiden sisters. They were all alone in the world and very wealthy, and as time went on and they grew gray and wrinkled with years, they began to think of death, and of what they would do with their money.

At length they decided to build a church of solid stone, which might endure for centuries, and tell the name and fame of the Orme sisters to future generations. The stone was quarried and the builders came. Then whether tower or spire should adorn their church, the sisters could not agree.

"They wrangled and argued for days and months—neither would yield; and in the end each had her way. The tower and spire were erected side by side.

"There they stand through storm and shine as they have stood for ages; the square, strong tower and the slender, tapering spire—a quarrel fixed in stone. And the story of those two stubborn sisters is told to strangers who visit the place over and over again."—[Youth's Companion.

On the night of November 11th, 1882, Mrs. Thomas Groves, while walking home in Rochester, New York, fell into a sewer excavation and suffered injuries to her spine which necessitated medical treatment of the most heroic and agonizing character. She sued the city for damages and on Saturday night the jury in her case gave a verdict in her behalf for $19,000.

FOR SPRAIN.—Bathe with arnica diluted with water, and bandage with soft flannel moistened with the same. A sprained wrist thus treated will grow well and strong in a few days.

Flour to the value of $295,000,000 is annually consumed in Great Britain and Ireland.

Italy, it is said, makes more use of the telephone in proportion to population than any other country in the world.

One of the most spacious and complete photographic establishments on Broadway is owned and directed by a woman.

During the past year 158 new Congregational churches were formed, 31 of them in Dakota. This is more by 53 than were organized in 1882. The number of ministers ordained or installed was 219, against 177 in 1882.

Bishop Huntington has requested the Young Men's Christian Association of Syracuse, N. Y., to make an effort to suppress the public sale of indecent papers, engaging to support them himself and to summon the clergy of the Episcopal Church to help them.

The total immigration to the United States during 1883 included 560,196 persons, against 712,544 in 1882. Of last year's immigrants, 180,812 came from Germany, 79,033 from England and Wales, 63,841 from Ireland, and 48,452 from Sweden and Norway.

You never get to the end of Christ's words. There is something in them always behind. They pass into proverbs; they pass into laws; they pass into consolation; but they never pass away, and after all the use that is made of them, they are still not exhausted.—[Dean Stanley.

AN old minister in Ohio seemed rather opposed to an educated ministry. Said he, "Why, my 'brethering,' every young man who is going to preach thinks he must be off to some college and study a lot of Greek and Latin. All nonsense! All wrong! What did Peter and Paul know about Greek? Why, not one word, my 'brethering.' No! Peter and Paul preached in the plain old English, and so'll I."

There is a tradition of a Cunard captain of years ago, who in his off-days prided himself on his curt replies to inquirers. A lady on his ship asked him a civil question one day, when he was especially cross. "Don't trouble me, ma'am," was the response, "go ask the cook. Perhaps he'll tell you." "Excuse me," she said instantly, "I supposed you were the cook when I addressed you." The captain was polite the rest of the trip.

When an old-fashioned merchant in New Jersey came to look over an order, made out by his new-fashioned clerk, the other day, he looked up over his spectacles, and said, "James, I see you have spelled shugar without an h." "Yes, sir, that's the proper way." "But I have spelled it with an 'h' for the last twenty-nine years." "Can't help that, sir. Sugar should not be spelled with an h." "Well, mebbe it shouldn't. I presume that this mixing in glucose does make a difference."—[Wall Street News.

The movement in Germany for the better observance of the Sabbath is assuming very considerable proportions. Since the beginning of last year nearly two hundred centres of population have declared in favor of the closing of shops and the cessation of all work, and in Berlin 12,000 tradesmen have petitioned the Government for the abolition of work on that day. The movement has been chiefly directed by a number of Catholic priests, with the approval of their bishops. The Empress of Germany, always foremost in every good work, has contributed 10,000 francs to the support of the movement.

The covered street at Milan, now well known as the Victor Emanuel, is roofed with glass and completed by a large dome, round the interior of which runs a chain of gas lamps. The lighting of these lamps at a considerable elevation used to prevent some difficulties, and was always a source of risk, until an arrangement was made for doing the work by electricity. A miniature railway has been constructed close to the gas burners, on which runs a little electric locomotive carrying a wick steeped in spirits of wine. When it is desired to light the burners, this wick is set on fire, and the locomotive started on its career. It flies round, rapidly kindling the circle and exciting great interest among the crowds that assemble nightly to witness the performance.

According to Sir William Gull, Queen Victoria's physician, and, of course, eminent in his profession, it is better, in case of a fatigue from overwork, to eat raisins than to resort to alcohol. In his testimony before the Lords' Commission in London, a few months ago, he affirmed "that instead of flying to alcohol, as many people do when exhausted, they might very well drink water, or they might very well take food, and they would be very much better without the alcohol." He added as to the form of food he himself resorts to: "In case of fatigue from overwork, I would say that if I am thus fatigued my food is very simple—I eat raisins instead of taking the wine."

As a raindrop falling into the ocean leaves no noticeable change in the atmosphere from which it fell, so a man dropping out of life into the mysterious depths of death leaves no very perceptible and durable vacuum in the social sphere wherein he wrought out his destiny. How humiliating to human pride is this fact! But, looking again at the lost raindrop, we see it raised in the arms of the sun to its former place in the heavens, while it swells the cloud which gives moisture, verdure, and beauty to the productive earth. In this, too, it is emblematic of the good man, whose influence is not buried in his grave, but lives on in the souls he helped while living, and wil through them be distilled on still other human hearts. How grand a creature, therefore, is man, who can transmit an endless benediction to the world. [Zion's Herald.

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The light of joy was in her eyes,
And thus she sang in glee;
I see the ship, the gallant ship
That brings my love to me."

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Martha.

BY JULIA C. R. DORR.

Yea, Lord! Yet some must serve—
Not all with tranquil heart,
Even at thy dear feet,
Wrapped in devotion sweet,
May sit apart!

Yea, Lord! Yet some must bear
The burden of the day,
Its labor and its heat,
While others at thy feet
May muse and pray!

Yea, Lord! Yet some must do
Life's daily task-work; some
Who fain would sing must toil
Amid earth's dust and moil,
Where lips are dumb!

Yea, Lord! Yet man must earn,
And women bake the bread,
And some must watch and wake
Early for others' sake,
Who pray instead!

No!

Somebody asked me to take a drink,
What did I tell him? What do you think?
I told him—No.

Somebody asked me one day to play
A game of cards; and what did I say?
I told him—No

Somebody laughs that I do not swear
And lie and steal: but I do not care:
I'll tell him—No.

Somebody asked me to take a sail
On the Sabbath day; 't was of no avail;
I told him—No.

"If sinners entice thee, consent thou not,"
My Bible said, and so on the spot
I told him—No.

—Exchange.

The Model Prison.

George W. Cable's striking essay on "The Convict Lease System in the Southern States," is printed in the February *Century*. He introduces his powerful array of facts with the following clever statement of what a prison ought to be: "Here and there in the United States a penal institution may be found that fairly earns the pride with which it is pointed out by the surrounding community. In the whole country there may be four or five such. The visitor to them admires the fitness of their architecture.

"'Yes,' the warden replies; 'this is not a house of pleasure, and so we have not made it pretty. It is not an abode of crime, and so we have not made it ugly. It is not a place where men seek justice, and therefore we have not made it grandiose and majestic. But it is the house of chastisement—of chastening punishment—and so it is made solem, severe, and calm.'

"The visitor praises the grave and silent decency of all the internal appointments.

"'Yes,' responds the warden; 'the peace and dignity of the State are here asserting themselves over the person of the prisoner who has violated them; there is no more room here for merriment or confusion than for strife.'

"The visitor extols the perfection of the sanitary arrangements.

"'Yes,' says the warden; 'when the criminal was free and his life at his own disposal, he took no such care of it as this. He probably lived a sort of daily suicide. If he shortened his days, the State was, presumably, not to blame. But if we by malice or neglect shorten his days here, where he is our captive, we bring upon the State both blame and shame. For his life is in our custody, just as the clothing is with which he came here; the State, through its courts, has distinctly declined to tamper with it, and holds it subject to be returned to his own keeping, at the expiration of his confinement, in as good order as that in which it was received, the inveitable wear and tear of time alone excepted. Can a State maintain its peace and dignity as it should, that commits breaches of trust inside its very prisons?'

"The visitor remarks that a wise benevolence is necessary even toward bad men.

"'But,' says the other, 'it is not merely benevolence to bad men that puts in these elaborate sanitary appliances; it is the necessity of upholding the integrity and honor of the State.'

"The visitor shows his surprise at the absence of all the traditional appliances for the correction of the refractory. 'Yet be certain,' is the rejoinder, 'a discipline, sure, prompt, and effectual meets every infraction of rules. How else could we have this perfection of order? But it is a discipline whose punishments are free from brutalizing tendencies, increasing dispassionately as the culprit's passions increase, and relenting only when he has repeated.'

"The visitor is impressed with the educative value of the labor performed by the inmates.

"'Yes,' says the warden; 'send a man out from here with the knowledge of a trade, and may be he will come back, but the chances are he will not. Send him away without a trade, and may be he will not come back, but the chances are he will. So, for society's sake—in the community's interest and its safety—these men are taught certain trades that they cannot turn to bad account. We do not teach burglars locksmithing.'

"Yet the visitor takes a momentary alarm.

"'You put the housebreaker and the robber, the sneak-thief and the pick-pocket into open competition with honest men in the community around them.'

"'Exactly,' responds the other; 'trying to live without competing in the fields of productive labor is just the essence of the crimes for which they were sent here. We make a short end of that.'

"The visitor looks with pleased interest at the statistical records of the clerk's office.

"'We could not call our duty done without these,' is the warden's response. 'These are the keys to the study of the cause and prevention of crime. By these we weigh our own results. By these we uncover not only the convict and his crime, but society's and the State's own sins of omission and commission, whose fruits are these crimes and these criminals.'

"'After all,' at length the visitor says, 'tell me one thing more. Here where a prisoner is safe from fire and plague and oppression and temptation and evil companionship, and is taught thrift and skill, and has only to submit to justice and obey right rules, where is his punishment? How is this punish- at all?'

"And the warden makes answer with question for question: 'Had you a deformed foot, and an iron mold were made to close around it and press it into symmetrical shape and hold it so, would you ask where is the agony? The punishment here is the punishment of a deformed nature forced into superficial symmetry. It is the punishment that captivity is to unrestraint; that subordination and enforced self-control are to ungoverned passion and inordinate vanity and pride; that routine is to the love of idle adventure; that decorum is to the love of orgies; that temperance is to the love of drink; that loneliness is to the social and domestic impulses; that solitude and self-communion are to remorse. It is all the losses and restraints of banishment, without one of its liberties. Nothing tempers it but the repentance and reform which it induces, and these temper it just in degree as they are genuine and thorough.'

"'And your actual results?' asks the visitor.

"'Of those who come here for their first offense, a majority return to honest life.'"

Revelations from Dead Letters.

The Washington correspondent of the St. Louis *Globe-Democrat* makes the following remarkable revelations of the Dead Letter Office:

Four million three hundred and seventy-nine thousand one hundred and ninety-eight letters strayed into the Dead Letter Office during the last year: 3,346,357 of these were not applied for at the postoffices to which they were sent; 78,865 were sent in from hotels because the departed guests had left no addresses for forwarding their mails; 175,718 were insufficiently paid; 1,345 contained forbidden articles, lottery tickets, and the like; 280,137 were erroneously or illegibly addressed; and 11,979 letters bore no address whatever. Of these letters 15,301 contained money amounting to $32,647.23. Besides that 18,095 letters contained drafts, cheques, money orders, etc., to the amount of $1,381,994.47. Moreover, 66,137 letters contained postage stamps, and 40,125 contained receipts, paid notes, and cancelled obligations of all sorts.

With this remarkable showing of more than $1,000,000 gone wrong, too much cannot be said in caution to those who confide letters and packages to the mail. The money thus collected at the Dead Letter Office is turned into the Treasury. The goods and merchandise from the packages are sold at auction, and the Christmas and fancy cards are done up in packages and sent to the children's hospitals and orphan asylums of that city.

A whole history of possible anguish and heart-burning is wrapped up in the collection of 35,160 photographs that came to the Dead Letter Office in a year, and injured and resentful swains, angered relatives and friends may know where some of their treasures have gone to. The photographs are preserved, and this portrait gallery of the Post-Office Department numbers up into the millions, beginning with a miniature that was lost in the mails fifty years ago.

MODERATE DRINKING.—A young man, with an inherited taste for liquor, was at a Masonic festival, where was also an English clergyman who was in the habit of freely drinking beer. He called for a bottle, and offered a glass to the young man: "Mr. Cushing, have a glass of wine with me." I looked at him and said, "Don't you dare to touch it." Said the clergyman, sneeringly, "Are you his mental adviser? I hope you are able to take a glass without making a fool of yourself." The young man said, "If my pastor can drink, so can I." He took it. At the end of three weeks be died of strong drink. During his deliriums he exclaimed, in his agony, "God won't damn me for drinking unless he also damns Dr. Richmond." That minister murdered my friend, but he walks the earth to-day, unhung.—[Mrs. Molloy.

THE BLASPHEMER'S FATE.—The Boston *Journal* says a man was playing at cards with three others at Omaha recently, when a dispute arose about the betting. The man uttered a lie. Everybody believed him to be lying. Very loudly he asserted his lie, exclaiming in a bold manner: "I hope Christ will kill me if it isn't so." His hour had come. He dealt the hand, his last hand—he passed the cards to the next player. The player shuffled the cards and asked the man who had referred the matter to his Judge to "cut," but a look into his face disclosed the awful fact that he was dead. The proof of a living Christ, and an avenging Deity was before them. It is a fearful thing to fall into the hands of the living God.

The report of Secretary Chandler shows that in 1883 "there are 92 vessels on the Register. Of these 50 were built prior to the rebellion, 31 during the war, and 41 since the close of hostilites. The original cost of the 92 vessels amounted to $40,796,613. Repairs on all the vessels aggregate $41,200,822, making the total cost of the vessels amount to $81,997,435. The repairs, as the figures show, have exceeded the original cost by 404,209."

A preacher in Rock Island, Ill., offers for sale his old sermons at the rate of ten for a dollar.

LITERARY.

NEW HYMN AND TUNE BOOKS.—Two new hymn and tune books have come to hand. The first is entitled "Songs of Praise and Prayer; for the Sunday-school and Social Meeting." It has been compiled and edited by Charles H. Richards, D. D., and is published by Taintor Bros., Merrill & Co., New York. It comprises 333 pieces. Old and new pieces are mingled in good proportion. The music is from the standard composers, not only of the past, but of the present. It strikes us as one of the best collections for the purpose. Dr. Richards is well known as exceptionally endowed for the task.

The second of these books is termed "The Duplex Hymn and Tune Book," and has been compiled and arranged by Rev. A. Shotwell, and is published by the Presbyterian Publishing Company, Richmond, Va. It contains 221 hymns and about as many tunes. The tunes are at the top of the page, but the page is cut so that those who use the book may select the tune they prefer and still have the musical notes before them. It is a novel idea. The selections are made chiefly from the old and tried lyrics and musical compositions.

We have another of those compilations made by the Editor of *The Christian*, Rev. H. L. Hastings. He names this "The Guiding Hand." It is composed of anecdotes and well certified narratives illustrating God's providence in behalf of those who trust in him. The narratives illustrate Relief and Deliverance, Dreams and Impressions, and Conversions. No doubt some of these might possibly be explained on the supposition of remarkable coincidences, but they are so numerous and striking that it is not a matter of surprise that Christian believers should refer them to the care of Him without whom the hair of the head does not fall to the ground. Scriptural Tract Repository, Boston.

With so many works on Paul as have come from the press these last years, our thought on receiving "The Life of Paul," by D. H. Taylor, was, What can a man say who comes after kings like Conybeare and Howson and Farrar? But we see that the author modestly claims to have put the facts in the life of the great apostle into "such limits that every person who desires to, may become familiar with at least the outline of that grand career." Accordingly we have a book of moderate compass not minutely learned, but carefully prepared by use of the larger works. It is furnished for $1.50. Many a reader will be surprised at the interest awakened by following under such guidance what he may have regarded as already familiar ground. Boston: D. Lothrop & Co.

The new manual of the First Congregational church, San Francisco, is fair to see. Its cover has pictures of the mountain camps and of the bay, and of the handsome church on Post and Mason Sts. There is a picture also of the interior of the church, and a fine photograph of the pastor, within the book. The various committees for Christian work are given, also historical sketch, the rules and confessions and covenants, and a complete list of members from the beginning.

The *Overland* for February. Our attention has been called chiefly to Dr. Latham's notes on the "patriarchism" at the base of Chinese society, to a very brief, too brief, notice by Dr. Stebbins of the Brahmo Somaj, and a Japanese's account of New Japan. Mr. Chas. H. Shinn shows the painstaking with which he is charging himself in a paper on Thomas Lodge and his friends. The article on the late South American War is continued. We note a poem of merit by one of our Pacific sons, who is also a pastor—H. S. Lyman.

In "Ned Harwood's Delight; or the Homes of the Giants," Mrs. S. G. Knight has endeavored, in the form of a series of conversations in a family, to interest youth in the wonderful places of the Bible lands. The child who will really read this book will find that he is wiser and better than he would be by reading a half dozen of ordinary stories. The mother who reads the book with her boys might develop a taste for research which would yield valuable promise for future years. Published by the Congregational Sunday-school and Publishing Society, Boston. $1.00

"The Academy Boys in Camp," by Mrs. S. F. Spear, is no doubt such a book as boys will be apt to read. It is full of such adventures as they like to hear about. It preserves boys' talk, even when the talk is not choice. It carries a moral against untruthfulness. It is not chargeable with too much of the "good boy." On the whole, we a little wonder it should bear the imprint of the Congregational Sunday-school and Publishing Society. But it does. Price, $1.25.

"Hints on Preaching, as seen from the Pews," by Samuel B. Capen, Esq., is from the same society; a pamphlet of 28 pages. It will do any minsister good to see himself by means o it. Some of us seldom get so good a chance. Price, 15 cts.

RECEIVED.—The "Musical Herald." Vol. V., No. 1, January, 1884. "Musical Herald" Co., Boston. $1.00.——"Railroads and Rum," by Col. Geo. Babcock; an address well worth looking at.——"Crops of the Year. Cereal production in Europe, and freight rates of transportation companies," from Department of Agriculture, Washington.——Also from same department, "Mississippi; its climate, soil, productions, and Agricultural Capabilities," by A. B. Hurt.——"Fifteenth Annual Report of Woman's Board of Missions for the Interior."——"Vick's Illustrated Monthly" for January. Rochester, N. Y. $1.25 yearly.——*An Outlook*, from Laurel Hall, San Mateo. $1.00 yearly.——The *Sidereal Messenger*, Jan., 1884. Northfield, Minn. Ten Nos., $2.00.——Announcement of Twenty-first Annual Course of Lectures of the Medical Department University of California, with catalogue. 197 students have completed the course in all. Graduates and matriculants for '83, 63.——The English Illustrated Magazine is beautiful and has high literary quality. MacMillan & Co.; only $1.50 a year.

A Short Review of "A Day in Athens with Socrates."

Among the books which have appeared within the past month, our attention has been especially attracted by one from the house of Chas. Scribner's Sons, which is not only worthy of remark as a work of art, but which contains within its narrow compass much that is of deep intrinsic value. We allude to the small volume entitled "A Day in Athens with Socrates," whose authorship is not announced on the title-page, but which we strongly suspect to be by the same workmanlike incognito whose admirable translations and adaptations from Plato were published by the same firm four or five years ago, under the title of "Socrates." The present publication is a book of about one hundred and twenty pages, composed of translations from selected consecutive parts of the "Protagoras" and the "Republic" of Plato, preceded by a masterly preface on the character and surroundings of Socrates, more notably as he appears in these particular dialogues. We use the word "masterly" advisedly, for clear, graphic and faithful as these translations undoubtedly are, concise and at the same time full of pith and vigor as the condensed portions appear to us, there is a life and glow and movement both of thought and of description in the preface, a picture of Socrates himself, of his friends and of their daily life, which, united with a rapidly given but powerful sketch of their philosophy, justify, in our opinion, the use of the term in its broadest sense.

The dialogue of the Protagoras is so full of animation and interest; there is such a charm in this electric-light view of the Athenian *vie intime*, that there are few readers of any age who would not enjoy it; while the Republic, consisting of such portions of the first and second books as may be termed, says the translator, a prelude to the work itself, contains much of the deepest interest to every thinking mind. We rejoice to see the wit and wisdom of the great Athenian sages, master and disciple, thus brought within the easy reach of all, and welcome with energy the appearance, or re-appearance, in the field of classical interpretation of one so eminently fitted for the work. We will only add our regrets that Messrs. Scribner, while producing the paper-covered edition with the appropriate and clever drawings of a Greek coin as ornaments, should have omitted from the bound copies a symbol so attractive, and at the same time so full of distinction.

The best thing in the world is to be a Christian.—[Phillips Brooks.

It will be a great part of future blessedness to remember the object that purchased it.—[Maclaurin.

A coquette is a woman 'thout any heart that makes a fool o' a man that ain't got any head.—[The Continent.

We do not go to heaven, but heaven comes to us. They whose inner eye is opened to see heaven, and they who see it, are in it; and the air to them is thick with angels, like the background of Raphael's "Mother in Glory."—[F. Hedge.

Out of the soil in which deciduous leaves are buried, the young tree shoots vigorously, and strikes its roots deep down into the realms of decay and death. Upon the life of the vegetable world the myriad forms of higher life sustain themselves—still the same law, the sacrifice of life for life.—[F. W. Robertson.

Hope takes fast hold of heaven itself. A Christian's hope is not like that of Pandora, which may fly out of the box, and bid the soul farewell, as the hope of the hypocrite does. No; it is like the morning light, the least beam of it shall go on into a complete sunshine: it shall shine forth brighter and brighter till the perfect day.—[T. Brooks.

For the information of an anxious inquirer, we will state that Mason and Dixon's line is the invisible boundary between the titles of judge and colonel. Whenever you hear a candidate for Congress called judge, you may know he hails from a Northern State; if he is called colonel, he hails from the South. You will find this an infallible guide.—[Chicago News.

There comes a time when men feel that they are born into a new earth, under a new heaven. They see God's presence as they did not before; they behold the sublimity of duty; they feel themselves heirs of immortality; they long to make the earth better than it is; they rejoice with exceeding great joy in the privilege of being co-workers with God. Then they can say, yes, we are indeed born again.—[Henry Blanchard.

A spirited contest is going on between the authorities of the Chilian republic and the Romish ecclesiastics of that country. The priests have refused burial in consecrated ground to those not on good terms with the Church. The government has retaliated by declaring that all cemeteries are secularized, and open to the burial of men of every sect. Thereat the bishop declared them secularized, and forbade their priests to conduct burial services in them. In turn the republic forbade burial in private cemeteries where there are communal cemeteries. The issue is thus squarely joined, but as people will continue to die, somebody must soon yield if the dead are to have burial.

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Cash on hand - - - - -	67,517 31
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The Pacific.

SAN FRANCISCO, CAL.

General News.

PACIFIC COAST.

There were a number of sleighs on the streets of Red Bluff Friday.

Boats could not get through from Astoria to Portland Friday on account of ice in the Columbia.

The deepest snow seen for many years in those parts covers the ground about Greenville, Plumas county.

The British Columbia Legislature was prorogued at 3 o'clock last Monday. They have passed forty-two bills and voted $681,000 for public works.

Last week 487 immigrants arrived in this State. A party of 43 European immigrants are coming via New Orleans. The Immigration Association has received correspondence from wealthy Scotchmen who intend locating in California. The colonies settled here are contented.

Of the 89 deaths recorded at the Health Office during the week ending the 15th of February, 49 were males and 40 females. Caucasians, 82; Mongolians, 7; Natives of the Pacific coast, 26; of other parts of the Union, 18; born in foreign countries, 44; and in one case the nativity was not ascertained.

The operations of the San Francisco Clearing-house for the past week compare as follows with the same week last year: 1883—Exchanges, $13,108,717; balances, $2,391,890. 1884--Exchanges, $11,519,456; balances, $1,943,166.

EASTERN AND FOREIGN.

The Prince of Wales' eldest son has entered his 21st year.

The Vermont educational institutions received gifts of about $500,000 last year.

The German law requires that Sunday-schools must be called "Divine Services for Children."

The latest missionary statistics of China show 22,705 native communicants in Protestant churches.

Wooden shoes are not popular in this country, but a German has started a factory for making them in Lebanon, Pa.

The Nottingham (Eng.) Baptist Association established the Monthly Concert of Prayer for Missions June 3, 1784.

George William Curtis will deliver a public eulogy in Boston on Wendell Phillips, but the date has not yet been decided upon.

The Methodist women of Baltimore propose to raise $200,000 to found an institution in that city for the higher education of women.

Mr. William Curran, of Philadelphia, left a large fund to accumulate till it amounts to $500,000 to found a college for the education of women in that city.

There are on an average about five suicides a mounth of the disappointed victims of the gambling tables of Monte Carlo, the only public gaming place in Europe.

There are over 3,000 families of Scotch Highlanders in Chicago, for whom the Chicago Presbytery is proposing to organize a church with a service in their native tongue.

As an evidence of progress in Japan, the Gospel of Mark has been published by the Government Press, and an advertisement of the American Bible Society is inserted in the offical organ.

The whole number of German Presbythrian churches in this country is 107, the pastors of 62 of which have been educated in the German Theological Seminaries of Newark and Dubuque.

Vast deposits of phosphats, exceeding those of South Carolina, have been discovered in eastern North Carolina, which it is believed will be the greatest addition ever made to the wealth of the State.

It is proposed to open a hospital and training school for nurses in Tokio, Japan, as a memorial of the late Mrs. Ballagh, the wife of the missionary Rev. John C. Ballagh, who recently died in Philadelphia.

The *Catholic Examiner* claims that there are over a hundred Roman Catholic journals in this country, two of which are dailies, and that their combined circulation ranges between 400,000 and 500,000 copies.

The most prominent Jewish rabbi in Western New York declares that the old dietary laws of the Hebrews have lost their legal authority, and that Jews need not hesitate to eat the flesh of swine if they wish.

The late Dr. John R. Lee, of Hartford, Conn., bequeathed $3,700 to Oberlin College, $2,000 each to Berea College, Hampton Norman School, and Fisk University, and $10,000 to the American Missionary Association, which is also the residuary legatee.

The Baldwin Locomotive Works of Philadelphia built 557 locomotives last year of an average of 32½ tons. It was their largest year's work. Heavy freight engines for freight purposes were in demand; 145 had four pairs of driving wheels, and 151 were sent to foreign countries.

The London Local Government Board has directed the Vestries and other responsible bodies to give more care to the sanitary condition of the dwellings of the poor. They must regulate the water supply, see that proper cleansing is applied, and fix the number of occupants of any house in their districts.

More than 100 bills have been introduced in the present Congress to extend the provisions of the pension law. Commissioner Dudley says that under the existing law, if all claims were passed, it would take $1,295,728,000 to pay off the pensioners.

The following is said to be true: A preacher out West, Mr. H., was a good man, but very rough in his ways, and very much given to chewing tobacco. One time, he was riding on horseback through the country, when there came up a shower. Riding up to a cabin, he hastily hitched his horse and knocked at the door. A sharp-looking old lady answered the summons. The preacher asked for shelter. "I don't take in strangers, I don't know you," replied the old lady, suspiciously. "But you know what the Bible says," said the preacher. "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." "You needn't quote Bible," said the old lady, quickly; "no angel would come down from heaven with a quid of tobacco in his mouth, as you have." The door was shut, and the preacher unhitched his horse and rode away in the rain.

The *Christian at Work* says: "The Southern Presbyterian Church has 2,010 churches, 511 of them unsupplied. There are but 148 ministers without charges. The synod of Virginia has 319 churches, of which 33 are vacant, and 22 ministers without charges. North Carolina comes next, with 237 churches, 47 vacant, 9 preachers without work. The rest in order, are Texas, 184 churches, 79 vacant, 21 preachers not engaged. South Carolina, 173 churches; Memphis, 146; Georgia, 131; Kentucky and Missouri, 129 each; Nashville and Alabama, 119 each; Arkansas, 93; South Georgia and Florida, 58. Of the 93 churches in Arkansas, 50 are vacant. The next largest per cent. of vacant churches is in Texas.

Professor E. J. James, while on a visit to Germany last summer, asked the professors of twelve German universities, "Do you think that too many young men are studying at the universities?" Almost uniformly the answer was, "There is no doubt of it." Germany, said one of the professors, is fostering the growth of a class of professionally educated men for whom there is no room in the professions, and who are too proud to go into business of any sort. Result—poverty or suicide.

Mr. Moody began his mission services at Stratford-le-Bow, in the eastern part of London, last week. At the time of the opening of the services a hurricane prevailed not only over the city, but throughout the kingdom, but, notwithstanding the violent storm, 6,000 persons were present at the opening of the services. There is no abatement in the interest with which Moody's labors are regarded in London. The London *Outlook* says: "The mission has, up to the present time, more than fulfilled the hopes of those who expected most from it."—[N. Y. Observer.

The Bible Christians of Wisconsin, says the *Northwest Advocate*, met Jan. 16th in their church in Pleasant Valley, Wis., to consult as to their future ecclesiastical relations. After a thorough canvass of the form of Church government and the various questions involved, it was decided almost unanimously to enter the Methodist Episcopal Church as a body. The church in question has five ordained ministers, 426 communicants, 700 Sunday-school pupils, thirteen churches and five parsonages, the two last valued at $22,500.

"The silent, yet steady and sure influence of the weekly religious newspaper lives through time and eternity. One after another may leave the parental abode, and the old homestead may itself pass into the hands of strangers, but in all of life's journey the old Baptist newspaper will hold its place in memory's chamber, with the loving recollection of the home and the graves of parents now passed into heaven."—[Religious Herald.

The Methodist ladies of Baltimore are moving in the interest of the higher education of women. At a meeting held on the 22d inst. Bishop Simpson and Rev. J. F. Goucher favored the establishment of a college for women in Baltimore during the Centennial Year.—[Western Christian Advocate.

During 1882 there was an increase in the Methodist Episcopal Church, South, of 328 Sunday-schools, 2,703 teachers, and 20,602 scholars. More thorough Sunday-school work is being accomplished there than ever before.

Rev. Robert Owen, the oldest Calvanistic Methodist preacher in North Wales, died at Rhyl, Dec. 16, 1883, after spending 65 years in the ministry. Because of his marvelous power over the young he was known as "The apostle to children."

More hearts pine away in secret anguish from the want of kindness from those who should be their comfort than from any other calamity in life.—[Dr. Young.

The Russian authorities will not allow a moument to be erected to Luther at Riga, a large city, the population of which is mostly Lutheran.

In HARPER'S MAGAZINE for March there are two articles of distinctively literary interest—Dr. E. M. Gallaudet's paper on "The Poetry of the Deaf," and a sketch of Will Carleton, biographical and critical, by J. T. Trowbridge, with a fine portrait of the popular author of "Farm Legends." Dr. Gallaudet's article is illustrated by six portraits. The poems of the Number are all noticeable. "The Deliverance of Leyden," by Charles F. Richardson, is accompanied by an excellent illustration, drawn by Fredericks. Mr. George William Curtis in the *Easy Chair* discourses upon the "elevation" of Mr. Tennyson, private lives of public men, Margaret Fuller, and the opera season in New York.

Our readers will notice that we are running a large advertisement of Allison Brothers' "Death on Dirt" Soap. This soap we have tried as directed, and it washes beautifully, apparently without injuring the fabric. A great many people on this coast have not conveniences for the old way of washing. Try this soap and see how simply the work is done. J. Y. Ross, 123 California Street, San Francisco, is the exclusive agent on the Pacific Coast. He ought to do a large business.

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The Century Magazine	4.00	6.00
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Wide Awake	2.50	4.50
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Such is the principle upon which the well known Pacific Bank, corner of Sansome and Pine streets, does, and for over twenty years has done business.

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AGENCIES IN ALL

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FINANCIAL STATEMENT

JANUARY 1, 1884.

ASSETS,

$4,541,239.82.

CASH CAPITAL,	$1,25 ,000.00
All Outstanding Claims,	295,982.07
Reserve for Re-Insurance,	1,661,661.84
Policy-Holders' Surplus,	2,583,595.91
SURPLUS OVER ALL,	1,333,595.91

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